



Christian Courier

A REFORMED WEEKLY

FEBRUARY 3, 1995/No. 2430

North American relief agencies help Japan recover from earthquake

Alan Doerksen

ST. CATHARINES, Ont. — In the wake of the devastating earthquake that hit the city of Kobe, Japan, earlier this month, several North American Christian relief organizations have offered assistance to earthquake victims.

Christian Reformed World Missions works with five churches in the Kobe area, all of which have been "destroyed or severely damaged," says Joy Witte, CRWM's associate for donor development. The five churches are part of the Reformed Church in Japan, with which CRWM works, and CRWM will be cooperating with the Reformed Church in Japan to restore the churches.

"We're talking about sending a disaster relief person," says

Witte. Such a person would coordinate the disaster relief work. In addition, CRWM has just sent out an appeal for funds, which it will send to the Kobe churches. The deacons of the churches have asked for help, she says.

Appeal for donations

"At this point, we don't know any specifics" about what relief work will be happening in Kobe, says Tim Penning, communication director for CRWM. "We will respond according to requests from Japan."

One of the Kobe churches, the Keisen church, is providing emergency rice supplies to its neighborhood, and the RCJ seminary in Kobe is now housing about 100 homeless people, says Penning. In addition,

RCJ's diaconal committee is sending 3.4 million yen to Kobe for emergency relief, and is appealing for more donations.

Penning adds that he hopes the Japanese Christian community will make a good contribution to disaster relief. "We are hoping that in a country where Christians are so few that any response will See **KOBE** p. 2.



The sanctuary of the Kobe Korean Church, with pastor Shin Jong Kook seated front left. This church was in the most seriously damaged area of Kobe, but stood solid with only minor damages.

COURTESY JACK MACINTOSH

Alberta Christians fear Ontario gambling addiction

Cindy Bruin

CALGARY, Alta. — As they have in the past, Albertans are again discussing casinos and gambling. This time it's in response to the Alberta government lotteries review committee which is holding public hearings throughout the province from Jan. 25 until Feb. 23, 1995.

While the review committee is requesting input on several gambling issues — including the allocation of lotteries funding, video lotteries (VLTs), and problem gambling — most public discussion is focused on the issue of privately operated casinos.

Although other provinces — B.C., Ontario, Quebec — have embraced the lucrative for-profit casino industry, Alberta has so far adamantly maintained its policy of licensing only non-

profit community groups for the operation of casinos.

As recently as August, then Lotteries Minister Ken Kowalski was quoted in the *Calgary Herald* as saying that "we're not pursuing the matter (for-profit casinos), we're not discussing the matter, we're not reviewing the matter. Our policy is very clear: Casinos in Alberta are for non-profit groups."

Change of heart?

Today, however, Albertans are being asked by the government committee to respond to the question: "Should the province licence large-scale privately operated casinos? If so, where — in tourist areas? urban convention centres?" And Premier Ralph Klein has indicated his willingness to consider the introduction of such

casinos in Alberta.

According to the *Calgary Herald*, Premier Klein has suggested that for-profit casinos pose no problem if they don't compete with community groups that raise funds through casinos, and if they are located in a tourist destination (such as Banff, Jasper or Canmore), operating "in such a way that it really takes in new dollars — not the dollars of Albertans, but tourist dollars."

Private developers are pushing the idea, but public opposition is strong. Municipal councils in Banff and Canmore have rejected the premier's suggestion that casinos be located in their towns. And charity groups have banded together to oppose private casinos and further introduction of VLTs, which they see as cutting into their earnings from gambling.

Christian voices

The public response of the Christian community has so far been minimal. The public hearings, however, may be an opportunity for a Christian voice to be heard. At least two submissions will be presented by the Christian Reformed Church, one by the national Committee for Contact with Government of the Council of Christian Reformed Churches in Canada (CCRCC), and another by the local biblical justice committee of First Calgary CRC.

Jenny Krabbe chairs the Biblical Justice Committee. Al-

though the group normally focuses on educating people about justice issues such as world hunger, the committee feels that the public hearings

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1995

News

Kobe-area churches assisted by Canadians

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be positive," he says.

Canada's Presbyterian World Service and Development organization is also sending relief funds to Japan. "We are in partnership with the Korean Christian Church in Japan," says director Richard Fee. KCCJ is taking up offerings to help Kobe's elderly who have had their homes damaged, says Fee. KCCJ's major church in Kobe was "totally destroyed," he says.

Jack and Beth MacIntosh, a Presbyterian missionary couple who have been working in the Kobe area, recently returned to Toronto. They have an adopted Korean daughter who has stayed behind in Osaka. "They've been phoning her every day," says Fee.

There are three Korean churches in Kobe, says Jack MacIntosh. They have had no structural damage, but one member of one of the churches died in the quake, says MacIntosh. In addition, he says, "many of them [church members] lost their homes and businesses in the earthquake."

On January 29th, the Kobe Korean churches were

scheduled to have "a special offering in their congregations to assist the congregations to get on their feet," and to provide assistance to Koreans and elderly Japanese in the affected area,



Jack and Beth MacIntosh

says MacIntosh. "Many elderly Japanese have lost their homes," he adds.

Distribution of food

World Vision International, and its Japanese branch, are also doing relief work in the Kobe area and have made a \$500,000 commitment for earthquake relief, says Phil

Maier, of World Vision Canada. Already, World Vision Japan has distributed \$200,000 US worth of food to earthquake survivors in five cities in the Kobe area.

Nobuhiko Katayama, associate executive director of WVJ, has reported from Kobe that he has contacted several churches in the area, one of which will be used as a base for relief operations. WVJ has already started recruiting volunteers to help in its relief and recovery efforts.

World Vision plans to link up

with Kobe-area churches and facilitate them to help the relief effort, says Maier. "There were a lot of churches devastated in the Kobe area," he says.

World Vision Canada is "not doing any fundraising per se," says Maier, but the organization is channelling donations specified for earthquake relief to Japan.

Evangelical efforts

World Relief Canada, the disaster relief arm of the Evangelical Fellowship of Canada, is also helping the people of Kobe. It is sending funds to the Japanese Evangelical Association for relief projects, says Peter Montgomery, World Relief's director of communications.

The Sharing Way, the Canadian Baptist Federation's relief and development organization, has been "exploring the possibilities" of starting relief projects in Japan, says spokesperson Carol Phillips. At present, the Sharing Way is channelling funds through US-based Baptist World Aid, she says.

Lee Hickman, a spokesperson for Baptist World Aid, says

"we're in the process of establishing" a relief project for Japan.

Mennonite relief

Canada's Mennonite Central Committee has been "taking collections," says MCC representative Kitty Wieler. "The funds that are coming in are being sent to Mennonite and Brethren churches in Japan." These churches will do their own relief work, she says.

In addition, there is a Japan Mennonite Emergency Relief committee that will probably help with disaster relief, says Wieler.

Gail Holland, a spokesperson for the Anglican Church of Canada's Primate's World Relief and Development Fund, says "we don't respond without a request for help, and we haven't received one. Our focus is primarily on the Third World." Elsa Musa, from the same organization, adds that if money is designated for Japan relief, it will be sent there. Also, she says, a "solidarity grant" of \$1000 or \$2000 might be sent to Japan "to express our solidarity with the people there."

Gambling hearings opportunity for Christian witness

...continued from page 1

are a good opportunity to provide a Christian witness on the issues involved in gambling.

"The national committee encouraged us to make a presentation," says Krabbe. "That way the message of the Christian Reformed Church in Canada is reinforced by a local group." When the Biblical Justice Com-

mittee called to book a time for the public hearings, the 18 spaces for Calgary presentations were already filled, so the group plans to make a written submission to the review committee.

Members of the CCRCC committee are hoping to present their submission to the hearings in Edmonton on Feb. 23. This

process follows a similar path to that of the discussion in Ontario in 1993 regarding casinos in that province.

At that time the CCRCC argued against the granting of licences for the establishment of casinos in Ontario. The committee brief noted that because the role of government is to promote justice, "governments ought never to encourage or participate in activities that lead to addictive and injurious lifestyles," and the brief encouraged the government to "restrict gambling," rather than participate in it.

Lucrative business

Some Christians in Alberta are praying that the results of the Alberta gambling investigation do not follow the Ontario experience. The challenges, however, are great.

The Alberta government discussion paper already acknowledges that "lotteries funding has gone from a relatively small source of additional revenues to the province to a major and sig-

nificant source of funds." While \$125.9 million of 1994/95 lotteries funding will be allocated to communities, another \$211 million will be transferred into the province's general fund.

Those figures may be interpreted to point to a government addiction to gambling revenues; but the discussion paper also notes alarming personal statistics. The paper says that "with the 1994/95 estimates, each Albertan could be spending an average of \$1,427 on gambling."

A significant proportion of the growth in lottery spending has been on account of the introduction of VLTs in 1992. The paper also indicates that over five per cent of Albertans have gambling problems (e.g., are addicted).

Multi-level addiction

According to Dr. John Hiemstra, professor of political science at The King's University College in Edmonton, Alberta has "a multi-dimensional addiction to gambling that en-

compasses individuals, families, corporations, and government." Gambling cannot be considered only "harmless entertainment," he says.

The responsibility for the solution to this problem is also diverse, says Hiemstra. "The government is called to promote a healthy development of society and can do so through initiatives such as taxing both the buying and winning of lotteries, more strictly regulating the lottery industry, prohibiting advertising for gambling, and contributing a greater proportion of lottery revenue to programs for problem gamblers."

Hiemstra notes that families, individuals, corporations, and other segments of society also have roles to play in reducing widespread dependence on gambling.

The lottery review committee will be making its recommendations to the Alberta Legislative Assembly by March 31, 1995.

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News

CRC-Voices provides a discussion forum for computer users

Alan Doerksen

GRAND RAPIDS, Mich. — Christian Reformed computer users who want to have computerized discussions within their denomination now have their own electronic communication network, called CRC-Voices.

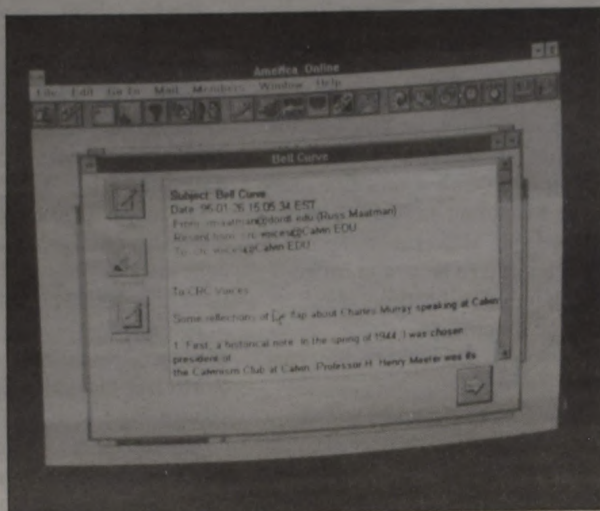
Sponsored jointly by the Christian Reformed Church in North America and Calvin College, CRC-Voices is available on the Internet, which makes it accessible to CRC and non-CRC people around the world. Because CRC-Voices is available on Calvin College's Internet hub, the cost to Calvin and the denomination is minimal, says Jim Jonker, director of information systems for CRC's headquarters in Grand Rapids, Mich. (Subscribers do not pay a fee to join). Jonker manages CRC-Voices along with Dawn Wolhuis, Calvin College's director of computer services.

Jonker sees CRC-Voices as a way for people to discuss issues electronically, ask others for help or opinions, or simply to "listen" to messages from others. Users of the system will also be able to "download" files once some become available. "At this point, it's strictly e-mail," he says.

"Well over 200 people have subscribed to this date," says Wolhuis. She describes the service as a "list-serve" — that is, a distribution list available to everyone on the Internet. At this point, CRC-Voices is "our baby version of a list-serve," she says. It provides "informal reporting services," especially from CRC agencies. All of the CRC agency heads are on the list, which enables them to provide subscribers with the latest information on what the agencies are doing.

Electronic bantering

Nick Overduin, CRC Chaplain at Brock University in St. Catharines, Ont., is a subscriber. He describes it as "a computer discussion group." Recently, he has been involved in discussions about *The Bell Curve*, a book by Dr. Charles Murray about IQ testing and its supposed connection to race. There has also been a discussion about women in office, which involved a fair number of



CRC-Voices on Marian Van Til's computer.

people, he says.

The discussion on women in office "suddenly turned into a lengthy discussion about humor, Dutch Calvinists and humor, and whether God has a sense of humor, all sparked by an off-handed comment which was meant to be funny but which offended one of the subscribers," says Marian Van Til, *Christian Courier's* associate editor, who also subscribes to CRC-Voices.

Overduin describes the computer discussions as "kind of in-between talking and writing — kind of like bantering on the airwaves."

Lower-case etiquette

Besides the discussions, Overduin says, "I've noticed some official announcements from CRC and World Missions."

Overduin comments that

computer lists like CRC-Voices are hard to manage, but users have developed their own etiquette. For instance, they don't use capital letters because "it gives the impression that you're shouting," he says.

Van Til, who signed onto CRC-Voices last December, says involvement with CRC-Voices is "like writing letters and getting very quick responses."

"Everyday I get on-line for at least a couple of minutes to see if I have mail," says Van Til. "It's very interesting to know who's thinking about what."

Family feeling

The list is "set up for CRC people" but is not limited to them alone, says Van Til. "You're only dealing with a certain segment of the church," she says, but the service has "a family feeling. People are concerned about each other."

One way this was reflected recently was when the wife of a CRWM missionary was in a bad

accident somewhere in Africa.

"First of all, someone from the agency reported it," and then subscribers made enquiries, says Van Til. Similar enquiries have been made about earthquake relief for Japan, she says.

Right now, CRC-Voices is "a project under way," and its future is under discussion, says Wolhuis.

So far, about 25 per cent of CRC churches have shown interest in the new services, which is more than Jim Jonker expected, he says. But, he adds, "the majority of CRC members do not have access to Internet."

To join CRC-Voices, interested people must send a request by e-mail to: crc-voices-request@calvin.edu, and write the word "Subscribe" on the subject line. People can start or join a discussion by sending e-mail to crc-voices@calvin.edu.

Any message sent to the service is forwarded to everyone on the membership list.

Christian Courier

An independent weekly with a Reformed perspective.
Member of Canadian Church Press and Evangelical Press Association.
Canada mail: Publications Mail Registration No. 0451. Postage paid at St. Catharines, Ont. Postmaster: send address changes to Christian Courier, 4-261 Martindale Road, St. Catharines, ON L2W 1A1
U.S. mail: Christian Courier (USPS 518-090). Second-class postage paid at Lewiston, NY. Postmaster: send address changes to Christian Courier, Box 110, Lewiston, NY 14092.

Subscriptions (effective Feb. 1/95):	Canada	U.S.A.
	(GST incl.)	(GST free)
one year (44 issues)	\$43.50	\$35.00 U.S.
two years (88 issues)	\$82.00	\$66.00 U.S.
three years (132 issues)	\$123.00	\$99.00 U.S.
overseas one year	\$135.00 airmail	
	\$85.00 surface mail	

Advertising deadlines: display advertising: Wednesday, 8:30 a.m.; classified advertising: Thursday, 8:30 a.m. All deadlines are for the following week's issue. See classified pages for more details.
(ISSN 1152-3415) Published weekly on Fridays except for June 2, July 7, 21, Aug. 4, 11, Sept. 15, Oct. 20 and Dec. 29 by Calvinist Contact Publishing Limited.

All correspondence should be addressed to: 4-261 Martindale Road, St. Catharines, ON L2W 1A1, Tel.: 905-682-8311 or Fax: 905-682-8313

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Editorial

Even the Old Testament calls for wholeness

One of the consequences of believing that we are chosen and saved by a sovereign God could be that we dismiss the importance of becoming holy and whole. At least, there is a tendency in Reformed circles to put up with all kinds of rough behavior, reactionary actions and bad character because, after all, God accepts us as his children. You can't focus on malformed character too long or you will deny the power of grace, it is thought.

Reading the Old Testament doesn't always help the process of focusing on sanctification. When you read the story of Jacob, for example, you soon discover that old Jake was a liar and a cheat. I wouldn't have trusted him farther than I could throw a pot of red stew. And the maddening part is that God does not tell us what he thinks of Jake's behavior.

It started in Rebekkah's womb when Jake

took hold of Esau's heel. And he never let go for the rest of his life. Jake was an opportunist. He swindled Esau out of his birthright, he hoodwinked his blind father into thinking he was Esau, he cheated Laban, he bribed Esau. He favored Rachel over Leah and Joseph over his other sons.

And this is supposed to be the main character that you identify with? You read the story of Jacob's life and you come to the conclusion that God probably didn't like Jacob very much but he loved him anyway. God even changed his name from "deceiver" to Israel.

So how important is it to be straightforward and dependable, humble and caring? How important is it to be sanctified?

Don't get into a fight

It's very important. The New Testament leaves no doubt that we are to be holy and whole. Jesus' high-priestly prayer includes the petition that all believers may be sanctified. And Paul tells the Galatians to live by the Spirit, whose fruit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.

But the Old Testament sends out the same message, really. If you want to get a picture of someone who yielded plenty fruit of the Spirit, you should read the story of Joseph. He comes across as a caring, gentle and loving person. Even when he tells his brothers about his

dreams he's not really boasting so much as naively sharing something. His refusal to give in to Potiphar's wife stands out as a clear example of holiness in his life.

But his sanctification goes beyond moral purity. There's one sentence in this drama that for me captures the essence of wholeness in Joseph's life. When he sends his brothers back to Jacob, after he has revealed his identity, he gently urges them: "Don't quarrel on the way" (Genesis 45:24).

It's an easily overlooked detail. But it speaks volumes to me, especially when you place that next to the actions of his brothers Simeon and Levi, who killed all the inhabitants of Shechem in revenge for the rape of Dinah, or the actions of most of his brothers when they first wanted to kill him but ended up selling him into slavery. And here is Joseph saying, "Don't quarrel on the way." I can hear a concerned mother saying that to her children.

In all this, Joseph projects Christ, the Lamb of God, who was gentle and humble in heart, and who urged his followers to be perfect as he is perfect. And living after the time of Christ, we are called to image him.

So the moral of this editorial is: You can't accept everything that goes on just because "we all know so and so, and you can't change him or her." True, we can't change anyone, but the Holy Spirit can, and wants to. **BW**

Christian Courier

Formerly known as Calvinist Contact
Founded in 1945

An independent weekly that seeks the truth, care and rule of Jesus Christ as it

- reports on significant happenings in the Christian community and the world,
- expresses opinions that are infused by Scripture and Spirit and rooted in a Reformed perspective,
- provides opportunities for contact and discussion for the Christian community.

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Calvinist Contact Publishing Limited

4-261 Martindale Rd., St. Catharines, Ont.

L2W 1A1, Canada

Tel: (905) 682-8311 Fax: (905) 682-8313

No trust in Canadian princes

One of the most disturbing stories to come out in the past weeks is the one behind Guy Paul Morin's acquittal on a murder charge. A DNA test showed conclusively that Morin was not guilty of murdering Christine Jessop in 1984. But an hour-long television documentary aired on CBC revealed how the police in charge of the investigation had withheld important evidence from the 1992 trial that declared Morin guilty, after Morin was acquitted in an earlier trial in 1985.

This story about police corruption followed hard on the heels of a story about the Canadian Airborne. The regiment has been disbanded by the government because of the shameful actions of several of its soldiers in Somalia, actions which included murder and extreme racism, and the beastly way in which another group had initiated new soldiers in Petawawa, Ont.

As things stand, the church in Canada has been seriously discredited because of abuse practised by some priests, the Canadian army

has been cast under a shadow of suspicion and the police and justice systems in Canada are under scrutiny for dishonest prosecution. One can add to that the murder of nine miners in the Yukon by a man protected by his union, and the behavior of the owners and players of the NHL, and the picture of labor is also seriously impaired. Shall we throw in the actions of the royal family in Buckingham palace to round things off?

No wonder young people have a hard time trusting those placed in authority over them.

Do we dare hope that all this makes Canadians admit that Psalm 14 applies to our culture and civilization when it remarks quietly: "The fool says in his heart, 'There is no God.' They are corrupt, their deeds are vile; there is no one who does good."

There are plenty of fools in the organized church, as there are in the army, the police force and the workplace — fools who say or act as if there is no God. We need to repent as a nation. We are deathly sick. **BW**

Letters

Pray for Family Coalition Party?

As citizens of Ontario we will soon be called upon to exercise our God-given right to vote for provincial "officebearers."

John Calvin told us long ago that we Christians should remember that the Lord institutes governments and that our first duty as subjects is to think of their office as being given by God; and that on that account we must esteem and reverence these elected officials.

St. Paul says that "supplications, prayers, intercessions and thanksgiving should be made for all people, kings and all who are in authority."

No individual has the right to rebel against or destroy such authority. The power to restrain the willfulness of our "rulers" rests with the voters because a well-ordered government is derived from the general vote of the citizen.

In conclusion, we as citizens of Ontario should educate ourselves about which party is conforming to the coming of God's Kingdom.

What about the Family Coalition Party? Does it deserve our support, vote and prayers?

Jake Hultink
Renfrew, Ont.

Please see page 20 of this issue for our report on the Family Coalition Party. Editor

God never made a nobody

The story told by Rev. Wayne Brouwer in "Favoritism means see an optometrist" (CC Jan. 20) is beautiful and moving. What really shocked me was the sentence in the fourth column: "But it was only because of John, the big Swede, who took in a nobody [emphasis added]."

In God's eyes there are no such persons. God does not ever create a nobody.

I felt I had to write that because a sentence or word like that can hurt especially a person with low self esteem. To be called a nobody can have devastating results.

Thank you for sending a beautiful paper to our house every week. We do enjoy reading CC.

Alice DeKleer
Georgetown, Ont.

Correction:

Last week the "Peter and Marja" column answer began with the sentence: "Charles Dickens, writing more than a century ago, opened his novel *Great Expectations* with this famous sentence: 'It was the best of times; it was the worst of times.'" Actually you won't find that opening sentence in *Great Expectations* but in another novel by the same author, entitled *A Tale of Two Cities*.

Keeping in mind that it was written more than a century ago, we could be forgiven this little slip. It was done with the best of intentions but the worst of retentions. Editor

50th Anniversary Rearview Mirror

In 1949 The Canadian Calvinist was printed on letter-sized paper and consisted of 12 such pages of dense text. Rev. Paul De Koekoek was still editor.

The following excerpt notes that the Dutch immigrants were not "wrapped up in disputations about

the finer shadings of Reformed doctrine," perhaps because they were tired of the ecclesiastical struggles they went through in the Old Country. Times seemed to have changed....



The Canadian Calvinist

A Monthly Publication for Fraternal Contact and Common Witness of Canadians of the Reformed Faith and Life

Vol. IV

EDMONTON, ALBERTA, CANADA, JANUARY, 1949.

No. 4

CHURCH MATTERS

RETROSPECT AND CIRCUMSPECT

The year just past has been of considerable import for our Canadian churches. The new immigration movement has brought thousands of immigrants to this country,—more from England, less from other European countries, among whom nevertheless a considerable number from the Netherlands. The latter interested us most of all, because a goodly percentage of them hold the Reformed faith. The Christian Reformed Church of the United States and Canada has sought contact with these people through its dozen original churches and the half-dozen home missionaries recently placed in this field. Between them and Reformed immigrants, interest and good-will was mutual. Such immigrants appreciate our efforts to give them or help them get a church home soon and sound...

This fusion of people of different denominational background with our church may seem surprising in view of the known sensitiveness of Holland people regarding denominational boundaries. And yet this should be less so for other reasons. In spite of

all denominational finesses and conflicts, there was an undercurrent of desire for unity there, and this desire was given a real opportunity to express itself here in this immigration movement.

Our Christian Reformed leaders in Canada, nor our Church membership in general, are wrapped up in disputations about the finer shadings of Reformed doctrine. Our preaching was and is pretty well balanced. Few prejudices tend to becloud sober judgment. Our congregations were just getting into good shape when they were joined by the newcomers. People of various Reformed denominations met one-another in an atmosphere of mutual helpfulness and appreciation. No doubt, a good many of them were psychologically ready for just this, being tired of having been practically forced to take personal position in ecclesiastical matters concerning which their own learned leaders are still struggling to express themselves adequately. Moreover, while crowded conditions in Holland tended to work up the antipathy of the close-up, here the wide spaces appear to create a desire for fellowship among those who are essentially one in faith and national origin. Barring exceptions, there was an evident desire to live and labor within the confines of our denomination and that upon the basis of its own official confessions.

Dooyeweerd useful for understanding school relations

I was not surprised to read about the Christian school and unions in your paper of Dec. 9, 1994, as this question was raised more than 10 years ago.

With interest I read Peetoom's article "Christian schools, the CLAC and a new model" (Jan. 6), in which he gave a historical overview of the new model of thinking. Ironically, in the same issue I read "The philosophy of Dooyeweerd has been unproductive" (Bruce Bokhout). What's the point?

Orderly arrangement

One is that Peetoom, unless I read him wrong, recognized Dooyeweerd's cosmonomic philosophy as an orderly investigation of the universe. Dooyeweerd ingeniously established dimensions that related to one another and to God — in this case: home, school and union law spheres.

The school is the place where people — board and teaching staff — can experience the meaning of specific kinds of relationships. It operates in the sphere of three Rs and social relationships.

The home (represented through parents, school boards and P.T.A.) operates in the sphere of faith, ethics and social relationships.

And the union (although I prefer to call it a Christian labor movement) has its own specific sphere of judicial and technical information.

In other words, each is uniquely equipped.

Upbuilding message

Dooyeweerd (in 1969) defined our temporal function of faith as "the transcendent certainty which we have in time concerning the firm foundation of all things." We know that what he means has a universal application for all areas of life.

That message is much more upbuilding than Bruce Bokhout's observations about Dooyeweerd's sphere sovereignty with sayings of "right wing," "lacking expertise," and "too complex for most." Many educators and business people have been greatly blessed, including myself, that Dooyeweerd's over-arching theoretical framework gave us at least a handle on how to work out our own salvation in our daily work.

The CLAC can act as a mediating structure, unbiased, well-balanced, free from all excess, preventing one interest from interfering with another.

G. Lieuwen
Langley, B.C.

Agriculture

How can you be a good steward when computers mess things up?

Suppose you took out an insurance policy that has a very high premium. You had some misfortune and were very happy when the insurance company sent you a cheque to cover your losses. Ten months later the company sends you a letter saying their computer had made an error and you are requested to send most (or all) of the money back.

This happened to 70 farmers in eastern Ontario. These farmers know about drought; it's their biggest enemy. Some summers the pasture is brown in August and there is no growth, so hay has to be fed to the cattle on the pasture. Some people say Douglas can be the driest place in Ontario. It was the driest place in 1991. Hay was scarce and had tripled in value.

So livestock farmers in the area like the Ontario Crop Insurance Commission hay and

pasture program. The Douglas area is one of only a few areas in Ontario where the program is/was popular. In the spring the farmers enroll in the program, pay the (high) premium and get insurance coverage for their hay and pasture fields. They can expect a payment if weather conditions during the growing season are not favorable or "average."

Rainfall is recorded about 10 miles to the west. Temperatures are recorded 12 miles to the east. And sunlight hours are recorded at Petawawa about 40 miles to the north. The data is sent to the commission office in Toronto. The farmers also keep track of their own rainfall. But it doesn't matter if they do or not. The weather and sub-weather stations, even if they are miles away, record the Douglas area weather.

The summer of 1991 was one

of the driest in 25 years. Hay was scarce and expensive, but farmers fed their animals hay all summer. That fall farmers received very nice crop insurance payments. But 10 months later their nightmare began. Seventy farmers received a letter from the commission stating that the Toronto computer had made a mistake resulting in an overpayment of \$367,019. The wrong temperature and sunlight information had been programmed into the computer. **THE MONEY WAS TO BE RETURNED.**

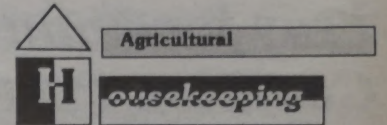
The farmers got organized and met numerous times to see how this could happen in one of the driest years on record. A farmer/lawyer offered his assistance. The farmers received more bad news. Those who were enrolled in the federal-provincial market revenue insurance plan known as GRIP

would have no final payout. The over payment would be deducted from their GRIP cheque.

Some farmers had to pay all the money back — as much as \$20,000. Six farmers received large checks they weren't entitled to.

Crop Insurance officials admit that computer errors are very embarrassing. So what do they do? A five-day arbitration board hearing was held locally the week before Christmas, and was not open to the public or the press. What was there to hide? Farmers say it was a waste of taxpayers' money because at least two-thirds of the money in question has been returned either voluntarily or has been taken off GRIP or other crop insurance payments. (The hearing's decision will be announced in February.)

Many local farmers say they



have dropped out of these crop insurance programs and are going to do as their predecessors did years ago: keep some hay in storage for lean years and put in the bank money they otherwise would spend on premiums.

Maynard Vander Gallien farms in the Ottawa Valley (Renfrew, Ont.). He doesn't enroll in crop insurance programs or in GRIP.

'Long-life' milk infiltrating North America

Marian Van Til

BERKELEY, Calif. — "Long-life" milk has been popular in Europe for 30 years but is only now gaining a market in North America, reports the latest *University of California at Berkeley Wellness Letter*.

Also called UHT (ultra-high temperature) milk, the product has a shelf-life of six months or longer. Once opened, a container of UHT milk must be refrigerated but will last about 10 days — the same as regular milk.

The ultra-high heat process kills more bacteria than normal milk processing does, but there are no significant nutritional differences between UHT and regular milk. Long-life milk tastes slightly sweeter than regular milk because of changes that occur during the heating process.

So far, UHT milk is only available in the kind of small, squat containers in which it is sold in Europe, and it costs the equivalent of almost \$2 (Cdn) a litre. (The price will undoubtedly come down if the milk becomes more popular.) Another current drawback is that UHT milk cartons contain paper, plastic and aluminum and therefore can't be recycled. However, it's a good thing to have in the house in case of a major snowstorm or other emergency.

Saving grocery dollars takes a lot of planning

OTTAWA, (OMCCR) — Ontario's consumer ministry has worked together with foods and nutrition specialists from the Ministry of Agriculture, Food and Rural Affairs to come up with some tips that can help you save on food bills.

Shoppers who take the time to track the purchases they make now, how much the goods cost and which items they're wasting can set up a grocery budget that will mean more money in their pockets at the end of each month.

First, calculate your current spending, by saving all your receipts — including those from convenience and specialty stores — for a month.

Then add up how much you spend on each grocery category, including basic food items, such as flour, sugar, bread and milk, convenience foods, meats, poultry and fish, vegetables (include whether fresh, frozen or canned), non-edibles (cleansers, detergents and paper products) and pet supplies.

Look at your lists carefully and make some comparison

shopping trips to a few grocery stores, specialty stores, bulk stores and farms to get a better picture of overall prices. You may be surprised to find that store brand products may be a lot cheaper or more expensive than national brands.

Don't forget to compare ingredients lists on the labels, to find less expensive goods with the same content and quality of your usual brand.

Consider how you use it

When it comes to quality, consider how you want to make use of the product. No doubt that beautiful "Grade A" turkey you cooked when all the family was coming for the holidays was great — but for every day the "Canada Utility" bird that lost a wing when being packed is just as serviceable.

Similarly, cans of peas may be graded Canada Fancy (highest quality, uniform size), Canada Choice (slightly older vegetables, less uniform size) or Canada Standard (sizes vary, some broken pieces). If you're using the peas to add contrast to

a dinner-party vegetable platter you may want the highest grade — but Canada Standard might be a better choice to get the same food value at a lower price if you're making a stew or casserole.

Of course, anyone who owns a freezer — most experts say that if it is carefully stocked, a family of four will save the purchase cost within three years — or takes the time for home-canning has the best of both the high quality and low prices of fresh, in-season foods.

However, the experts remind shoppers who don't have a home freezer that canned vegetables and fruits can be as highly nutritious as those we prepare from fresh produce ourselves.

Reducing food costs means learning to get the most from what you buy, in terms of nutritional value, convenience and appetite. The biggest bargain in town isn't one if the product ends up in your garbage. To improve your grocery-shopping savvy, keep a list that includes more than bread/eggs/meat.



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Practice, practice, practice

"You will need perseverance if you are to do God's will and gain what he has promised" (Heb. 10:36 NJB).

I was visiting friends on the last day of Christmas this year as they were preparing to take down their Christmas tree, put away the lights and dismantle the decorations. They were all rather glum, wanting the holiday spirit to last well into January. This time of year, this brief interval of ordinary time, is an odd lull between the festivity of Christmas and the dramatic commitment of Lent. Not everyone welcomes this ordinariness with enthusiasm.

Practising 'scales of rejoicing'

Personally, I rather enjoy the ordinariness. Much as I love Christmas, I find that there is a certain relief for me in its being over. Much as I value Lent, I am in no hurry for it to start.

Last month, I made reference

to W.H. Auden's long Christmas poem *For the Time Being*. After telling the Christmas story, Auden closes the poem with the putting away of the Christmas tree and the transition to everyday, non-holiday life. "The Spirit must practice its scales of rejoicing," he reminds us. This is the time of year when we do the behind-the-scenes work which makes all the festivity and the drama rich and real when it comes.

I was watching some ice skating on television recently. In the course of an interview, Elizabeth Manley, one of the world's best professional skaters, mentioned how much she loves to practice. Apparently she hasn't always felt this way, but right now she just can't wait to get out on the ice every single day. It's a joy to her to be able to work at her craft. Being a professional has taught her that the dramatic competitions are wonderful —

but so is the daily routine of working hard and getting better at something she loves.

A joyful duty

That's what the practice of the Christian life should feel like. It's a joyful duty to work at perfecting our ability to be the children of God. The mountain-top experiences of Christmas and Easter are wonderful. The festival worship services give us goose-bumps: the music is glorious, the preaching particularly inspired. We are touched to the core by the mystery of our faith.

But it is also wonderful to pull yourself out of bed on a cold Sunday morning in February and go off to a service which is nothing very special, to humbly confess sin and receive forgiveness and offer praise.

Finding this joy takes time. Anyone who has ever studied a musical instrument knows the

drudgery of practice. For most people, it is not until after years of study and work that the practice itself becomes enjoyable. Elizabeth Manley has been skating all her life, and skating brilliantly. But it is only recently that she has found real joy in the daily discipline of practice.

A lifelong commitment

In the same way, it often takes years of dogged, determined commitment to regular worship and prayer before that daily routine is infused with joy. It is the most elderly members of my congregation who have the most pure *fun* at a worship service.

People who are simply playing at the Christian life will never see the wonder and the joy of this "ordinary" time. But those who have learned to love the life of discipleship, even while failing in it time and again, can see the comfort and

Laura Smit

CHAPTER

&

VERSE



beauty of routine worship and everyday faith, when we are free to "practice our scales of rejoicing."

Laura Smit is pastor of First Presbyterian Church, Clayton, New Jersey.

'Most admired' man Graham winds up on 'least credible' charity list

MINNEAPOLIS, Minn. (EP) — Evangelist Billy Graham has been named to the Gallup Poll's "most admired" list more often than anyone in history. So it came as quite a surprise when a survey published in the *Chronicle of Philanthropy* identified his Billy Graham Evangelistic Association (BGEA) as the "least credible" charitable cause.

In a survey of 96 non-profit organizations conducted by Nye Laval and Associates, the BGEA was named as the "least credible" on the list by 28 per cent — beating out the American Civil Liberties Union and National Rifle Association (24 per cent). The BGEA also headed the "most opposed" list, with a 32 per cent response rate.

'Guilt by association'

Lavalle suggested that Graham's low showing in the survey could be "guilt by association" because of scandals that have hurt other high-profile evangelists, such as Jim Bakker, Jimmy Swaggart, and Robert Tilton. Graham's organization was the only one in the survey based on an evangelist who does television outreach.

Unfamiliarity with the Graham organization probably played a factor as well: some 59 per cent of those polled said they have never donated to the Graham ministry.

Televangelist expert Steve Winzenburg said Graham is the model of accountability for television evangelists, and

spends only two per cent of air-time on fundraising.

The trade journal *Advertising Age* responded to Graham's plight by launching a "redeem Billy Graham's image" contest. "Billy Graham doesn't need a donation to further his spiritual crusade; he needs a marketing plan," the magazine suggested.

Banker walks so mission planes can fly

TACOMA, Wash. (EP) — A retired banker left his home in Tacoma, Wash., January 8, for a trip that will take him 11,000 miles around the contiguous states — on foot. Rob Reynolds, 67, is "Walking the USA for the World" to raise \$50,000 for Mission Aviation Fellowship, an organization providing aviation and logistics support for missions and humanitarian work around the world. Reynolds' journey is expected to take three years to complete, as he plans to walk 20 miles five days a week.

Reynolds' wife, Marge, will

drive him to his starting point each day and pick him up at the end of the daily trek. The couple have sold their home and many of their possessions in order to make the walk, which they hope will raise funds through individuals who sponsor Reynolds for each mile walked.

"I have this great affection for MAF and I respect the work they do," said Reynolds, who has taken two short-term missionary trips, flying into villages with MAF. The ministry celebrates its 50th anniversary this year.

Gay marriages approved in Sweden

STOCKHOLM, Sweden (EP) — The new year brought a new law to Sweden — one that permits homosexual marriages. On January 2, Hans Jonsson and Sven-Olov Jansson exchanged vows as the first homosexual couple to wed under the law. Sweden is the third Nordic country to allow homosexuals to marry; Denmark and Norway already permit such unions. Jonsson and Jansson will enjoy all the rights of marriage with the exception of adoption of children. The couple was not permitted to have a church wedding.



Voortman

Over 40 Varieties
of
Fine Cookies

A scarred child tells her story



HANK VERHOEFF PHOTOS

Jantje Jansen (right) has been a great friend to Willemien Verhoeff of Calgary.

Hank Verhoeff

The road to grieving, denying, accepting and integrating the concentration camp deaths of 552 men of Putten, the Netherlands, has been a long one. Yet for some, the road of integration hasn't ended yet. A large group of Putten's survivors were children in 1944. Now they're 51 to 68 years old. Jantje Jansen-Doppenberg is one of them. She was willing to share with CC how, at age 13,

she experienced that tragic event and how it has affected her life since then.

I remember that Sunday morning in October '44 with great pain: going to church with my mom and dad, and all of a sudden my dad and my three brothers are separated from my mother and me without so much as a farewell. My dad and my brothers are directed to the school, and my mother and I to the church. At the end of the day rumors are going around that the church will be blown up with us in it. It isn't.

The next morning, we wait on the market square. Mom faints. When she's lying on a bed in the clinic I think: "She's going to die and I will be all alone." (That anxious feeling of being deserted will come back frequently 40 years later during my

therapy, in thoughts, dreams and nightmares.)

Dad returns that day. More rumors: the town will be burnt down. We flee through the forest at dusk. Again anxiety: we will be caught or get lost. (In my dreams I can never get out of that forest.)

Fire is set to the village. Our home is spared but fire has terrorized me since then.

My three brothers are gone and we hear they are in Germany. Life goes on. I experience Mom and Dad's sorrows. But as a believing child I trust my Lord, and I know almost certainly that everything will be all right. Liberation in '45 means living in the cellar for two days while shells fly overhead. The danger of dying is again very real.

I become the parent

After the celebrations of liberation we receive the message that my three brothers will not return: "Deceased in Neuen-gamme." All of a sudden I have to become the person who must console my parents, victims in their own way.

I cease to be a child. I become my parents' parent. I have to be strong and no longer dependent. But I often fall short. I can't take away their sorrow, so I have strong guilt feelings.

I marry and keep living in the

same village. Mom dies without seeing any grandchildren. Dad dies, and now I'm the only one left. Five gone.

What amazes me is that there are five others instead: my husband and my four children. Strange, too, there are three boys and a girl in almost the same age range as in my parents' family.

In this way I got rid of much tension as I talked with my therapist. I felt accepted and understood. Since I felt secure with her, I dared to relive those moments of agony in my fantasies.

Creative therapy

After a few years of talking, writing and reliving, I felt much better. When I started repeating myself in my talks, my therapist proposed to combine psychotherapy with creative therapy. This became a further liberating experience for me.

I clicked right away with my creative therapist. If I hadn't, I wouldn't have dared to draw a single line. I had never learned to draw, to paint, or model with clay, and this caused me to be ill at ease. I'm just too performance-oriented. But her encouraging personality made me feel secure.

After a while I started to express my war-time experiences and my feelings about them. Because I was insecure with using only my own drawings, I used photocopies of other artwork as part of my drawings.

At first I did this expression work behind closed doors. After a while, though, I was able to show my pictures to my husband and children. Their reactions were important to me. I had talked to them about my expression work. But there are certain things you cannot talk about: the loneliness which

Continued on page 11...



"Suffering and Praising [are] one?", based on Psalm 13.



"I have my own spot in my home where I will not be disturbed."

Features

...continued from page 10

comes from feeling caught between the family from which I came and my present family — feeling torn asunder from both ends.

I made a scrapbook of my drawings. When I showed it to my family they understood better my the severity of my fear, panic, and the pitch blackness of my depression. When I show my drawings to friends, their reactions are quite different, ranging from appreciation, being touched, but also silence. Then I try not to feel rejected.

After two years of creative therapy my book was full. But I continue "imaging" in drawings and paintings. Through them I best express my feelings. I have my own spot in our home where I will not be disturbed. It strikes me that I find myself there when I'm in a sombre mood.

Black squares into circles

I realize that the black squares symbolizing my sorrow over my three brothers, pictured in three square frames on the wall of my parental home, will not completely disappear from

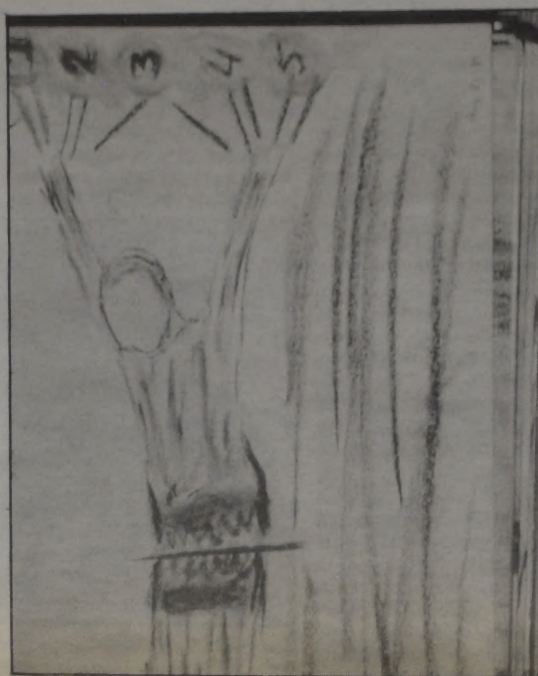
my life and my drawings. But they no longer play a dominant role. In fact, the black squares have become more and more rounder in my later drawings, as in "Suffering and Praising [are] One?" (See picture this page).

Hardly visible in the black circle I stand with hands lifted, identifying with David in his Psalm 13: 1-4. The theme is "Forsaken By God and People, 1981." Below, however, the surroundings radiate hope and happiness as a silver band connects the black circle with rainbow colors and verses five and six of Psalm 13: "But I trust in your unfailing love."

I can see more

When I put that picture together, my mind alone told me God's promises are true; my feelings would not agree. My preacher would tell me to have patience.

Now I also feel God's faithfulness, and I almost feel guilty that I was angry with God at that time. Now I see so much more of God's work and presence around me. I had sunk very deep, but now I experience many more highs than lows.



Jantje pictures herself as being torn between two families.

I can empathize with people who have gone through similar depressions. I can give more to

others, but I can also receive more easily than ever before. I think I can see more, feel more

and hear more.

I would never choose my past, and I would never like to relive it; still, it has been gain for me. In a few weeks I will give a public speech which will illustrate Bonhoeffer's confessing words: "I believe that God can and will create something good out of everything, even out of the most evil things."

NOTE: Jantje Jansen has benefited a great deal from joining an organization originally called Children of the War, now referred to as COMBI. It's a society for children who were either in Japanese or German concentration camps. For those interested in starting a group in their own area, please write ICODO, Maliebaan 8387, 3581 CG, Utrecht, the Netherlands.

Hank Verhoeff is originally from Calgary but, with his wife, Willemien, is spending several years in the Netherlands where Willemien is undergoing therapy for war trauma experienced in Indonesia. Willemien's oldest brother, Egbert, was in the same train that transported the Putten men to Neuengamme; he died in Neuengamme.

The yearly album

Hilda J. Born

I wanted a university degree. So I signed up for any courses given locally which fit into my education program. Course Number 414, Communication, was one of them. However, I'm a stay-at-home housewife, and the professor insisted that the only way he would give me a credit was to prove to him that I would apply in a practical way the knowledge gained from the course.

We had three teenagers at the time, none of whom were too keen on getting additional "communication" from Mom. Besides, how could you prove that your well-prepared presentation had gotten through to them?

Instead, I prepared some posters for the junior girls I was teaching in Sunday school. Some living and growing science projects also helped to illustrate the resurrection process. But that wasn't enough.

Then it occurred to me that I



Hilda Born in Yukon Garden

could prepare an illustrated slide-tape presentation for our silver wedding anniversary which would come up in a few years. That would be accompanied by an album which would depict one annual chapter in the life of our family.

'Remembrance' focuses on God

As I gathered the year's snapshots and souvenirs for the album, I was overwhelmed with what we had lived through in only 365 days. The process of sorting and labelling these items

brought back both joys and aches.

These display pieces pleased the professor, and me even more. The exercise of carefully cataloguing events was very satisfying. That's why I've continued it yearly ever since.

In Leviticus 23 there are listed festivals of remembrance which the Israelites were called to observe. Those "remembrances" were to remind Israel repeatedly of the experiences through which God had led them. We don't observe Passover, the Feast of Tabernacles or the Feast of Trumpets. But we, like the Israelites did, need visible reminders of the Lord's blessings in our lives.

For this reason I like to flip through our annual album of family events and recall how the Lord has helped us. As I pause to recall detailed happenings, I marvel that he's never left us stranded, not even for a day.

Even though one of our sons may be looking for a job,

another is injured and the third rejected unjustly, there is hope. Life is not an exercise in futility.

Wise professor

It finally dawned on me why my wise professor would refuse to give credit for a beautiful presentation without purpose. To him an idle certificate stored in a cedar chest is only a selfish ego-booster. Why should he waste his time to help someone secure this?

He knew that I needed satisfying activities which would act as practical future reminders. In this he succeeded. I'm hooked on the annual routine of remembrance.

At first my children tried to dodge the camera. But now it has become a reference point. Sometimes they joke about it, but it also helps to settle an occasional argument.

Hilda Born is a freelance writer from Abbotsford, B.C.

Comment

Be glad teachers declare themselves fellow laborers

A response to the teachers and CLAC debate

Harry der Nederlanden

Some good letters, editorials and articles have been written in this paper about Christian schools, teachers and Christian unionization. It is good that all of us in the Christian community discuss such things.

One of the most disappointing and frustrating things in the furor aroused by the unionization of Christian school teachers has been the tenor of much of the criticism. It has too often issued from deep ignorance of the nature of Christian unionization. And too often it is at odds with the worldview that is the basis for all Christian organizations.

The more people are prompted to rethink the basis of all these forms of communal Christian action, the better.

An unrealistic model

An alarming number of the criticisms hurled at the staff for introducing the CLAC into our schools in St. Catharines appealed to a view of community that, by definition, labels any resort to so-called "third parties," including lawyers, labor law and unions as un-Christian. Behind this lurks a model of community that holds up an ideal that may sound good, but that on closer analysis is neither realistic nor biblical.

Is it more pious to reduce all differences to personal ones, so that one is forced to resolve them individually? Is creating parties, organizations and associations to bring a collective power to bear on our society and to achieve common goals, more secular than going it alone? Most of us have already answered this question in the negative simply by being part of a Christian school organization. Why, then, do so many parents consider it wrong for teachers to organize for the purpose of improving how they (the teachers) function in the Christian school?

Again and again the teachers have been charged with breaking trust and subverting community. There seems to be a very high concept of community at work here. However, it seems to apply only to "Kingdom occupations." In the secular world, it's all right to assert oneself, to use the law and to protect one's rights by organizing and exercising power. But those working in

Christian organizations must be self-effacing and self-sacrificing.

This model does not allow for differences to express themselves organizationally because unity is paramount. In the name of homogeneity and harmony, it tends to suppress real differences and play down problems. Those who have different ideas are inevitably viewed as troublemakers or poor team-players. To defend either one's own rights or those of a colleague against the consensus of the community is to defy the community, to be guilty of insubordination.

A holistic model of community can sound so ideal, but it does not protect individuals from the collective sins of a self-righteous community. Such a model is prone to be paternalistic, because the head alone is presumed to know what's good for the whole, while the rest are expected to do their assigned jobs obediently.

How well do they work?

At their best, and in their daily functioning, our schools have not been paternalistic. Parental control does not require such a closed idea of community. There's nothing wrong with praising Christian parents and our parent-controlled schools, as Mr. Peter Van Huizen does in the January 20 issue, for what they have achieved.

But more needs to be said. The very attributes that served to found our schools in the face of resistance from the larger Canadian "community" have also made life difficult for leaders among us — preachers as well as teachers. Individually and collectively, parents are fallen creatures, and often they have been insensitive to the needs of teachers. Teachers have been bullied and silenced, usually in the name of high principles.

The commitment to high principles has kept our schools going despite high costs. Yes, "they work," as Van Huizen declares. So did the Roman Catholic Church for hundreds of years.

The question is, how well do they work? Did they always work because the structure worked well, or *despite* its failings? How much have teachers had to endure? How many quit

or moved elsewhere? Perhaps the schools worked precisely because of the timidity and long-suffering of teachers.

The question is, can we make them work better? Obviously, many Christian school teachers



Harry der Nederlanden.

believe the schools are not working as well as they could, otherwise, teachers would not be turning to the CLAC. Nor would OCSTA (the Ontario Christian School Teachers Association) have been discussing ways to strengthen the voice of teachers in our schools.

Dissatisfaction with the way our school system sometimes works is not confined to the teaching staffs of Brampton and St. Catharines, as Van Huizen acknowledges in his article.

Sauce for OCSTA?

Much of what Van Huizen says in his article is to the point. In fact, he makes a good case for teachers needing stronger representation than OCSTA has been able to provide. OCSTA has had to rely solely on moral influence over school boards. And if those boards do not agree, they can blithely ignore OCSTA's recommendations. And many school boards have done just that.

Van Huizen recommends strengthening OCSTA instead of joining the CLAC. If OCSTA were able to gain the clout and status of a union, of course the CLAC would be unnecessary.

But if it is all right to fortify OCSTA, why the passionate opposition to the CLAC? The presence of the CLAC has been condemned because it threatens the community structure of the school: "We don't need a union; we're a family!" Why would an empowered OCSTA not be a

violation of the unity and homogeneity of this family?

School is not family

As a matter of structural fact, none of our Christian schools actually function like a family. We may invoke an idea of "community as family" to oppose unionization, but our school boards have been wiser.

Formally speaking, almost all the elements of a teacher-empowerment organization have already been recognized as legitimate by Christian school boards. Those boards have recognized that it is good for staff to be organized independently (through OCSTA); that certain dimensions of the school's operations ought to be decided primarily by the teachers because certain issues fall into their area of competence; that staff has a right to be consulted and to participate in deliberations about decisions that pertain directly to them and their teaching; that certain arrangements ought to be given a legal basis and written down in a legal contract; that salaries be arrived at, not unilaterally, but in discussions (bargaining) with staff.

Such authority ("power," if you will) has been granted to teachers, I believe, because Christian school boards recognize that every Christian, every person, is made in the image of God and called to perform his or her vocation in direct responsibility to God. Such empowerment flows forth out of the doctrine of the priesthood (or office) of all believers and the recognition that all vocations are Kingdom callings, not just those of pastors and evangelists.

No challenge of authority

If Mr. John Vriend (see his letter in the Jan. 20 issue of CC) is unable to find the idea of empowerment in Scripture, let him consult the Reformers. One might argue that the Reformation was launched by a couple of stubborn teachers who asserted their calling to teach not what their superiors demanded but what they felt God demanded.

Our teachers are asking for much less. They are not challenging the authority of parental boards or of the administration. They are appealing to a more diversified ideal of community — one that recognizes that different vocations each have a

calling and authority of their own at different levels. Each of these often brings a unique point of view to the whole, but this doesn't weaken or challenge the health of the whole. On the contrary, by recognizing this diversity and providing structures by which such differences can be expressed, a system of mutual correction, and also of mutual challenge, is built in.

Instead of being seen as insubordinate or subversive, differences can here become a spur to development and improvement. This, too, is an ideal, I admit; and it, too, can be debated. But it provides more clearly for honest differences to be heard.

The real issue is respect

In his article Van Huizen, too, mentions the desire of teachers to be recognized as partners in our educational task. But he sandwiches it between long accounts of their desire for job security and better pay. The latter, we would insist, are mere symptoms. Only secular unions mistake these symptoms for the real issue: the desire to be treated with dignity as people with a great deal to contribute.

All else is secondary. Christian teachers, unionized or not, are not going to demand more than parents can pay. Nor are they going to insist that incompetent or unnecessary staff be kept on.

As parents we should eagerly seek out structures that will elicit the initiatives and gifts of our teachers. To cling anxiously to a paternalistic structure that tends to stifle and discourage the participation of teachers helps no one. Van Huizen mentions the slogan developed by OCSTA and the OACS: partnership. This is precisely the model that the CLAC has been espousing for years — a partnership between employer and employees, between management and administration, between teachers and boards.

Instead of bewailing the initiative taken by teachers to do a little renovation, be glad; for by so doing they are declaring themselves fellow-laborers in the Kingdom of God.

Harry der Nederlanden as caretaker of Calvin Memorial and Beacon Christian High is part of the CLAC-organized staff in St. Catharines, Ont.

Female athletes: weighing options

Eleven female athletes ran the Olympic 800m race but the pace was too fast for most and only six crossed the finish line. After crossing the finish line, most of the athletes collapsed from exhaustion. Following this Olympic run the women's 800 metres was banned from future Olympics.

The Canadian representative to the International Olympic Committee (IOC), Dr. Lamb, argued that strenuous sport was "physiologically and psychologically unsuitable for women." Such activity was thought to have adverse effects on child-bearing and cause "irreparable harm to the mysterious inner workings of the female." The time was 1928.

These attitudes prevailed till the '70s and even '80s, when women were given the opportunity to again participate in the 800m race as well as in marathons. The arguments of the '20s were scorned and women were improving their

race times.

Today the thinking has changed again. In the last few years it has been discovered that young female gymnasts, figure skaters, ballerinas, and distance runners (appearance or endurance sports) are breaking more bones than usual. Their bones seem more fragile. Upon closer scrutiny it was found that many of these athletes have osteoporosis.

This disease is characterized by low bone mass, microarchitectural deterioration, increased skeletal fragility, resulting in an increased risk of fracture. Some 16 year olds have the bones of an 80 year old. Of greater concern is the discovery that much of this bone loss may be irreversible.

Who is most susceptible to this? Primarily those whose percentage body fat is too low. But why this effort to be thin? Christy Henrich, a U.S. gymnast, was told by a judge at an international competition that

she needed to watch her weight. Women gymnasts need to look pretty, lean, thin, supple and graceful, they're told. Last year she got her weight down to around 70 pounds — and died. She was 22 years old. Eating disorders such as anorexia nervosa, involving an intense preoccupation with the fear of becoming fat, or bulimia, often involving self-induced vomiting, excessive exercise, taking laxatives and/or diuretics, can lead to death or to serious osteoporosis.

A common symptom of inadequate nutrition and/or excessive exercise is the absence or irregularity of menstrual periods. This is labelled as amenorrhea, which is defined as not having a period before age 16 or having fewer than three periods a year. It can also take the form of oligomenorrhea which is defined as irregular menstrual cycles, with 35-90 days between periods. It has been reported that as many as

66 per cent of female athletes in certain sports experience these menstrual abnormalities.

This is not a male argument against females participating in sports. Neither is it a kind of criticism used by Dr. Lamb and his cohorts, who wanted women to be pretty reproductive beings. The Canadian Association for the Advancement of Women and Sport and Physical Education is also concerned about this female athlete triad of disordered eating, amenorrhea and osteoporosis. The association recommends four preventative steps that I think are helpful. They argue that all — women and men — involved in sport should: be educated about the seriousness of the problem and how to recognize the warning signs; establish standards of conduct for coaches which prohibit the type

SPORTS



John Byl

of behavior — daily weighings, for example — which encourage disordered eating; examine whether some rule changes could be made to discourage the type of behavior that leads to this triad of disorders; and promote the positive aspects of sport.

John Byl teaches physical education at Redeemer College, Ancaster, Ont.

Researcher says athletes need mega-doses of antioxidants

Others dispute his claims

Marian Van Til

ST. CATHARINES, Ont. — Many exercise physiologists and coaches have, for some time now, been telling athletes to take antioxidant supplements such as vitamins C and E, and beta carotene. Now a new book by exercise researcher Dr. Kenneth Cooper recommends that athletes who exercise more than five hours a day take very high doses of antioxidants.

In *Antioxidant Revolution* Cooper says that "free radicals" may seriously impair the immune systems of some athletes, increasing their risk of cancer, heart disease and other ailments.

Free radicals are natural by-products of the body's processing of oxygen, but they damage healthy cells. When exercise increases, the normal production of free radicals increases, at least for a short time. That's because oxygen consumption rises dramatically during vigorous exercise. In addition, because exercise makes you breathe faster and more deeply, it boosts your intake of ozone and other

pollutants that can produce free radicals and injure cells.

Cooper and some other researchers say that post-exercise soreness and inflammation may be caused by free-radical damage. The antioxidant nutrients (like vitamins C, E, and A in the form of beta carotene) limit the damage done by free radicals in the body.

Diet isn't enough

The editors of the *University of California at Berkeley Wellness Letter* disagree that athletes need more of these nutrients than other people do.

While Cooper bases his conclusions on past studies, there is little evidence to suggest that athletes suffer more free-radical damage than the rest of us, say the *UCB Wellness Letter* editors. Some studies do show that athletes are at increased risk for flu and colds after intense endurance events such as marathons, they admit. But on the whole, exercise itself seems to help prevent heart disease, diabetes and possibly some cancers. "Regular exercise may en-

hance cellular antioxidant defences and provide other compensatory mechanisms to counteract the free radicals it generates," say the UCB experts.

Both they and Cooper agree, however, that everyone needs more antioxidants than most of us are getting in our diets, even if we eat large amounts of fruits and vegetables which contain vitamins C, E and beta carotene.

The *Wellness Letter* editors recommend daily supplements of at least 250 to 500 milligrams of Vitamin C, 200 to 800 IUs of Vitamin E, and six to 15 milligrams of beta carotene. More than that won't hurt you, but "we think [it's] unnecessary," say the editors.

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Should baseball owners be exempt from competition?

Bert Witvoet

WASHINGTON, D.C. — The U.S. Congress recently received a report that questions whether baseball should be exempt from anti-trust laws. Anti-trust laws, which are intended to curtail monopolies, have so far not been applied to baseball and other sports.

In 1923, the U.S. Supreme Court ruled that "baseball was not a 'trust,' that it did not engage in 'interstate commerce' and that the contracts of players did not make them chattel slaves," reports the *Baseball Timeline*.

Since the baseball strike, however, a growing number of Congress members have questioned the link between the strike and the antitrust exemption, reports the *Globe and Mail*.

Dennis Zimmerman and William Cox, authors of the report to Congress, write that the exemption may have encouraged the owners "not to seek a settlement that players would accept and to prefer an impasse."

They added that the exemption reduces the owners' potential losses. Without the exemption, the union could challenge the salary cap on anti-trust grounds, says the report.

According to Zimmerman and Cox, forcing baseball to operate under competitive conditions would allow other franchises to enter into those markets that have up till now been exceedingly lucrative.

Owners would not like that kind of solution, the report grants, but "one might ask why this loss would be more unfair than asking players to forego part of the value of their own talent and skill [their human capital] to solve the problem."



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Goodbye walls; hello walls



Ron Dube

Walls hold different meanings for different people.

In 1961, Faron Young sang "Hello! Walls" as though walls were listening friends. The rock band Pink Floyd sang of "The Wall" as the enemy needing to fall. The Great Wall of China is considered one of the world's seven wonders. Men gather at Jerusalem's Wailing Wall to offer prayers. Loved ones gather at the Vietnam War Memorial wall in Washington to remember those who died in Vietnam. Walls serve to remind those convicted of crimes that they are serving time. And what excitement we all shared when the wall dividing Berlin fell.

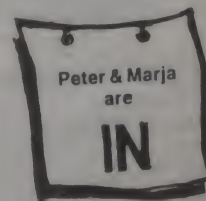
There are inner walls which are personal to us — walls which we erect between each other, walls of hostility and fear. We begin to erect walls at an early age, believing that they will protect us from others and keep others from getting too close to us. And quite often from behind these walls we live a life which also separates us from God.

The people of Jericho lived separated from God and their walls were destroyed (Joshua 6:20-21). Like the walls of Jericho, the walls which separate us from God must fall through Jesus, who is the destroyer of the dividing walls of hostility (Eph 2:14).

God will not leave us in ruin, but rather, will send us the Holy Spirit to build a new type of wall called "Salvation" (Is. 60:18). In this way he restores us from disgrace, as Nehemiah did when rebuilding the fallen walls of Jerusalem (Neh. 2:17). And within the walls of salvation we will experience healing, joy and prosperity. We will become known as "Repairers of Broken Walls" (Is. 58:8-12) as we seek out others imprisoned within the walls of fear, anger, hate and disbelief.

And finally, we will all live behind the greatest wall ever built, the high wall with 12 gates of the new Jerusalem, where there will be no more death, tears, crying or pain (Rev. 21) and no more walls of separation.

Ron Dube is a pastor/prisoner living behind the walls of Collins Bay Institution in Kingston, Ont.



Welfare fraud of co-workers should be reported

Dear P & M:

I am employed in an office where some unemployment and welfare fraud is taking place and I would like to know if I have any responsibility to inform on [the people defrauding the system]. I know there is a "snitch line" that you can call to report these things anonymously.

With our tax dollars and the rate of unemployment being so high, and with so much money going to welfare recipients, I feel guilty knowing that these things are going on while I do nothing about it. If I were to inform, however, the company I work for would be in trouble. Some of my co-workers who prepare the paper work for this situation could probably be charged with a criminal offense. I feel torn because I care for these people and do not wish to get them in trouble. Yet I resent the fact that most of us are hard working employees who pay full price for glasses, dental work, etc., while these people are collecting welfare, getting paid a regular salary under the table, and receiving all their benefits free.

Here is one example. One of the women who works here has been on welfare for many years. She has three children, one in high school and the other two out of school. She lives rent free and receives all dental and medical prescriptions free for herself and her children.

Prior to last year the company was paying her under the table — cash for full time employment. Then, beginning in the spring, her daughter began to work for the company at minimum wage. For approximately three months she has worked this way. Then it was decided that the mother's salary would be tacked on to the daughter's salary. Suddenly the daughter's salary jumped from approximately \$300 per week to \$700 per week. Last week she was laid off and now the daughter is able to collect unemployment on the shown \$700 per week. Meanwhile, the mother is being paid under the table again as well as collecting full welfare. I'm aware of more such examples.

The company knows that I, as well as several other fellow employees, are aware of the situation; no real attempts have been made to conceal these things from us. The above mentioned woman has frequently discussed it with me, telling me how her son received braces at no charge, etc. She even had the nerve to tell me how difficult it is to make ends meet, yet she bragged about spending \$500 per child on Christmas presents this year. I could only afford \$100. Although I enjoy working with her I am becoming increasingly resentful of the situation. Do I have an obligation to report all of this or should I just go along with it and pretend that it is OK, turning a blind eye?

Dear Welfare Fraud:

The Apostle Paul reminds us that ultimately we work for the Lord, not for our human masters. That simple fact reminds us that we should do the right thing even at the risk of persecution. In your case, standing up to evil involves the risk of losing some friends, even losing your job. That will be painful. But the alternative is to go on being an accomplice in the crimes of welfare fraud and tax evasion. Don't kid yourself. These things are crimes! And it is wrong to leave criminal offenses unreported.

You are right about one thing. There's a lot of this sort of thing going on and there are many people who have a very cavalier attitude about it. Unfortunately, many people keep their thoughts to themselves, as you have been doing, thereby creating the impression that it's not a big deal. In the meantime, you feel "guilty", "torn" and "resentful."

It's time to listen to your Christian conscience. Call the hotline (the word "snitch line" sends the wrong message, i.e. that it's lousy to report criminal behavior, as if you're tattling). Explain what you know and what you've seen and suggest a routine audit of the company. At this early stage you may be able to do this anonymously, but be prepared to testify to the truth if and when it reaches that stage.

Deep down you know what's right and what's wrong; if you didn't we wouldn't have heard from you. But we have some questions for you that should lead to some self-examination. Can you enjoy working there? What about your integrity? Why do these people think that they can share this information with you without fearing reprisal? After all, even a minimal reaction of disapproval on your part would make them cautious in your presence. And do you really think that there is ever a time when we as Christians "should just go along with (wrongdoing) and pretend that it is OK, turning a blind eye?"

As you do what is right expect some pain in the short term. In the long run, however, expect to feel lighthearted and spiritually strong as you stand up for Jesus. For the future, believe that God will provide you with a better, guilt-free working atmosphere. May God give you the courage to act on your convictions.

Write to: P & M
c/o Christian Courier
4-261 Martindale Road
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Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Ladner, Tom Ford, Marjon Van IJl and Bert Witroel.

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Paul Newman returns as a likable loser

Media / Arts



Paul Newman in *Nobody's Fool*

Nobody's Fool

Rated R

Stars Paul Newman, Jessica Tandy, Bruce Willis, Melanie Griffith, Dylan Walsh, Alex Goodwin, Pruitt Taylor Vince, Gene Saks, Philip Bosco.

Written by Robert Benton; based on the novel by Richard Russo.

Directed by Robert Benton.
Reviewed by Mariann Van Til

Paul Newman has played a lot of slick losers and has made us see redeeming qualities in them: Hud, Cool Hand Luke, Fast Eddie Felson in *The Hustler* and *The Color of Money*, the alcoholic lawyer in *Absence of Malice*. He has built his long career (he turned 70 recently) on characters like these and has brought increasing subtlety to such roles as he has aged. Most people wouldn't call it aging, however; his startlingly blue eyes are as penetrating as ever and he looks barely 60.

His role here as 60-year-old Donald Sullivan ("Sully") is one of his best. (In the last few years Newman has played characters close to his own age but who seemed too old for his vitality, and he couldn't seem to fit into their skins.)

Getting by

Sully is a ostensibly a loser. He rents a room in the small, fictional mountain town of North Bath in upstate New York. He abandoned his wife and son years earlier, for reasons he's not entirely sure

of. He ekes out a living as a part-time construction worker, wheedling jobs out of Carl Roebuck (Bruce Willis), the crooked, womanizing owner of the town's only construction company.

Sully collects parking tickets (he never pays them) and has other periodic minor scrapes with the law (he's the bane of the uptight town cop). Evenings he plays poker at the local bar with his lawyer (who never wins his cases), his slow-witted construction partner, Roebuck and assorted others. He flirts wistfully with Carl's neglected wife, Toby (Melanie Griffith). And daily he checks in on his landlady and former 8th grade teacher, Miss Beryl (Jessica Tandy in her last role before her death), for whom he has great, protective affection which he never articulates.

Sully's ex-wife lives in North Bath, but she's not keen on him and they adroitly manage to miss running into each other. When their son (Dylan Walsh) and his wife and two young sons come for Thanksgiving, the extended family attempts a reunion. But it just doesn't work. And the son has marital problems of his own.

Developing connections

As Sully gets to know his son and one of his grandsons for the first time, their presence starts to pry open his heart. He begins to realize that he still has an opportunity to be a father and grandfather; he finds his construction buddy loves him as a best friend, and he discovers that he feels the same way; and

he begins to understand Miss Beryl's dogged hope that he may yet turn out to be the man she believes he could be. When Sully asks her why she has never given up on him like everybody else has, Miss Beryl illustrates from Sully's tendency to gamble: "You never win, do you," she says. "But you keep playing because you

keep hoping you might win. That's how I feel about you; you might still make something of yourself."

As Sully newly sees himself as somebody's father, grandfather and friend, and realizes that others value him, he is sobered by the realization. If this sounds trite and like some modern, clear-eyed version of *It's a Wonderful Life*, well, perhaps it is. The theme isn't new, and neither is its treatment — but Newman transforms this one.

'Our town'

If not as profound as it first appears, this film is quite satisfying. Sully is the foremost of a whole collection of intriguing small-town characters, characters who ring true, and whose ordinary lives are made interest-

ing to us in Robert Benton's adept screenplay (Benton also directed). Newman's laid-back approach to Sully, his matter-of-fact professionalism and the weight of his reputation seemed to reign in Bruce Willis' tendency to over-play a part; and it helped Melanie Griffith to project a vulnerable adult woman, for once, instead of a bimbo with an eight-year-old's voice.

This is not a movie for kids; it deals with adult relationships and is R-rated because it contains some profanity and several instances of partial female



nudity (not in a sexual context). Sully and the rest of these characters (with the exception, perhaps, of Miss Beryl) are not Christian people. Sully struggles with life the best he can, sometimes humorously. He's a decent man, but without ultimate answers; that's what makes him a poignant character. We understand his humanity, and take some satisfaction in his discovery of some of that humanity in himself.

Artists, we need you!

CC is looking for original art work to grace a 50th anniversary poster.

The poster, designed to be a keepsake and suitable for framing, will be sent out later this year to churches, church and Christian agencies and organizations, and Christian media. A poster facsimile will be used for a church bulletin cover, and as the front page of our special commemorative CC issue to come out in October. The poster will be available for a nominal fee for purchase by CC subscribers.

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- visual images which allude to what, and who, we are and have been: including CC's Reformed heritage; and CC's 50-year-old Dutch immigrant history/experience.

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Church, Marian Van Til, page editor

Acquitted Christian flees Pakistan for asylum in Germany

Pakistan a dangerous place for Muslims turned Christian

Barbara Baker

ISTANBUL, Turkey (NNI)-- Five weeks after he was acquitted of blasphemy charges, former death-row prisoner Gul Masih fled his native Pakistan to seek asylum in Germany.

Roman Catholic Bishop John Joseph of Faisalabad confirmed to NNI by telephone that Masih, 44, left Lahore on a Pakistan Air flight to Frankfurt on Jan. 3. Masih's family in Sargodha last saw him on Dec. 30, his brother Javaid told NNI.

With Muslim leaders in the mosques of Masih's hometown announcing that "a blasphemer has been acquitted," there was widespread consensus that the Christian had no choice but to leave the country or eventually be killed.

But according to the bishop, Masih had needed time to recover physically and emotionally from his three-year prison

ordeal before leaving Pakistan. After meeting with his family for a few days following his November 29 release from prison, Masih was secluded in several hiding places.

Suffering for Christ

Bishop Joseph told NNI that in the initial months of Masih's imprisonment he had been kicked in the groin, making it difficult to urinate and that his back and buttocks had "become like mincemeat" from lashings with the fine wires from bus tires.

"He has suffered a lot," the bishop said. However, Joseph noted that Masih's treatment as a prisoner on death row improved. "After his case was taken up internationally," the bishop said, "he was treated better and better."

Masih, a single man who was employed as a lineman

electrician before his arrest, has told friends that his desire now is to tell people about the realities faced by the Christian minority population in Pakistan.

A Presbyterian layperson, Masih was acquitted by the Lahore High Court in November, two years after a Sargodha Sessions Court sentenced him to be hanged for alleged blasphemy against the prophet Mohammed. The decision of the appeals hearing said Masih had been framed on "concocted charges" filed by a young Muslim neighbor, Mohammad Sajjad. Masih's death sentence was based on the sole testimony of Sajjad.

Noting that Masih's release was a landmark decision for the Christian minority being victimized under the vague blasphemy law, the bishop declared: "The whole Christian community is deeply grateful to the Lahore High Court, which has saved the life of an innocent person falsely accused. Our confidence is restored."

Pakistan's parliament has yet to file a long-awaited draft bill to tighten up the loopholes in the controversial blasphemy law, as promised throughout the past year by the Benazir Bhutto government.

Former Law Minister Iqbal Haider told NNI in September that the government would introduce a bill by the end of 1994 to curb the flagrant abuse of the blasphemy law.

The two promised amend-

ments would first require accusations of blasphemy to be filed through the courts, rather than by the local police, and secondly impose a 10-year prison term for filing false charges, according to Pakistani officials.

"But thank God, now things are better," Joseph said. "Now [the police] are very careful, and they don't register any new cases."

Police arrest six more Christians in Nepal

Andrew Wark

HONG KONG (NNI) — Police in the eastern Nepal district of Bhojpur arrested and detained six evangelical Christians days before Christmas, accusing them of proselytizing Hindus, according to church sources in Kathmandu.

The six Nepali men were arrested after police received complaints from local Hindus about Christian evangelical activities in the region, according to Simon Pandi, general secretary of the National Churches Fellowship of Nepal. However, Kathmandu sources have been unable to determine the date of the arrests or the names and ages of those in police custody.

The incident is the second case of evangelical Christians being arrested in eastern Nepal in less than four months. In early September, 10 Christian Bhutanese refugees and a Nepali Christian were detained by police in Ilam District for allegedly proselytizing Hindus. The 11 Christians, still being held in police custody, were scheduled to appear in court in mid-January and could face up to three years' imprisonment.

According to a 1992 law, Nepalis are free to change their religion, but evangelism is still technically illegal.

Nepal remains the world's only Hindu kingdom, with around 90 per cent of the nation's 19.4 million people adhering to the Hindu religion.

Pagan priestess appointed to English chaplaincy post

LONDON, England (EP) — A pagan priestess has been appointed "chaplain" at a London university, drawing criticism from a member of the Church of England General Synod.

Susan Leybourne, 29, has been appointed chaplain at Leeds University by students from the university's Occult Society. Leybourne was ordained as a pagan priestess at

the Circle University in Springfield, Louisiana, and she is a minister of the Congregational Church of Practical Theology, a religion that encompasses pagan believers.

Elaine Storkey, executive director of Christian Impact, told Ecumenical News International that the advice Leybourne could offer students was already present on campus through Christian chaplains, and that her role was redundant. Storkey also said that Leybourne's appointment was an attempt to more positively portray paganism.

"As human beings created in the image of God we are part of the created order but we also have a responsibility for creation. People who attempt to manipulate nature through witchcraft or occult practices cannot do so without themselves becoming affected by the process. This is how they can run the risk of doing themselves spiritual or psychological damage," said Storkey.

Unlike chaplains from the mainstream faiths, Leybourne has not been appointed by the university.

Fire forces evacuation of mercy ship in Ghana

TEMA, Ghana (EP) — The international medical staff and crew of a volunteer hospital ship on a "mission of mercy" in Africa were evacuated unharmed January 5 when a serious fire broke out onboard.

The fire started in the generator room of the 11,695-ton *Anastasis*, the largest of the four Youth With a Mission (YWAM) Mercy Ships which bring free health care to developing countries. The *Anastasis* is the largest non-governmental hospital ship in the world.

While docked in Tema, Ghana, fire broke out on the 522-foot vessel. The crew was evacuated without injury while fire crews fought the blaze,

which included burning diesel fuel. The fire was contained to the generator room.

The crew has been relocated to the YWAM base in the area, and two surgery patients who had been on board were transferred to a local hospital.

Some 341 people are currently serving with the *Anastasis* in Ghana, where they have been involved in medical, dental and community development projects since arriving in November. Their work is scheduled to run until mid-April.

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

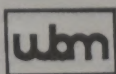
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	Anniversaries Sleewyk, N Br. Brantford the Neth. Ont. 1960 February 5 1995 Wedding text: <i>"En boven dit alles doet aan de liefde, welke is the band der vol-maaktheid" (Kolossenzen 3:14).</i> <i>"And over all these virtues put on love, which binds them all together in perfect unity" (Colossians 3:14).</i> With thankfulness to God for His steadfast love and faithfulness we, the children of PETER and NELL WINTER (nee DEN DEKKER) wish to announce the 35th wedding anniversary of our parents. Janette & Dick — Forest, Ont. Ada, Ian, Lea Yolanda & Jeff — Canton, Ohio Jimmy, Christina, Stephanie Bernice (deceased 1984) Arnold & Johanna — Brantford, Ont. Bernice, Amy Erica — Chicago, Ill. Home address: 336 Henry St., Brantford, ON N3T 5M1	Obituaries The Lord took home His child PETER BUMA on Thursday morning, Jan. 19, 1995, at home, in his 68th year. Beloved husband of Judy (Jansen). May the Lord strengthen you and your family in the days to come. Missed by his brothers and sisters. Hetty & Jake (deceased) Kapteyn — Whitby Shirley & Jim Reyenga — Palmetto, Fl. Rose & Walter Biersma — Bowmanville Bill & Tony Buma — Bowmanville Gertrude (deceased) & Gilbert Zek-veld — Newcastle Trix & Richard Bouwma — Jarvis Tina & Peter Feddema — Grimsby Evelyn & John Thies — Burlington and all their children. Safe in the arms of Jesus. On Jan. 11, 1995, the Lord took home our dear friend MARGJE STEVENS Beloved wife of Hilco Stevens May the Lord comfort and strengthen Hilco and their children and grandchildren, as they mourn the loss of a loved one Jan & Jannie Bergman Jan & Jane Geerlinks Harry & Jane Hiddema Ralph & Hillie Kuipers	Obituaries On Jan. 5, 1995, the Lord called out of our midst our brother-in-law TED RINTJEMA in his 70th year. May the Lord comfort and strengthen his dear wife Anna, children and grandchildren Pieter & Ytte Feddema — Denmark Alma & Ray Heeringa — Bowmanville, Ont. Mrs. Hennie Feddema — Waterville N.S. Bob & Gerry Feddema — Strathroy, Ont. Louise & Jerry Boersma — Mt. Brydges, Ont. Edna & Fred Nordemann — Penobsquis, N.B. Margaret & John Vander Eyk — Listowel, Ont. Tina & Tom Schalk — Ilderton, Ont. Tom & Rose Feddema — Denfield, Ont. Jean & Jack Roszell — Samia, Ont. Charlie & Ellen Feddema — Tiverton, Ont. Leukie & Art De Waard — Markham, Ont. Pete & Pat Feddema — Ailsa Craig, Ont. John & Jenny Feddema — Kerwood, Ont.	Personal World War II Who can supply a St. Catharines, Ont., resident with a complete set of Dr. L. de Jong's <i>Het Koninkrijk der Nederlanden in de Tweede Wereldoorlog</i> ? Indicate price. Please reply to File #2624, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1 ONE TO ANOTHER Christian companion magazine Hundreds of readers Canada-wide Single issue \$5 Write to: #302, 1502-2nd Ave. S. Lethbridge, AB T1J 4A2 Job Opportunities A senior gentleman, CRC background, in the Woodstock area requires a full-time house-keeper/companion with a valid Ontario drivers' licence. Some knowledge of the Dutch language would be an asset. Remuneration negotiable. Please forward inquiries and letters of interest to: c/o Mrs. J. Van Laren, R.R. #1, Sebringville, ON N0K 1X0 Care-giver/companion needed for elderly woman in Mount Vernon, Washington area. Live-in position. Please call Martha at (206) 337-2125 (evenings) Full-time help wanted on a dairy cash crop farm in Cobourg, Ont. (905) 342-3131
Personal Attractive 30-year-old Christian mother of 2-year-old child, living in the Niagara Peninsula would like to meet someone who is a caring, sincere and understanding person for a lasting relationship. Children no objection. If you are interested and would like more information please write to File #2626, c/o Christian Courier, 4-261 Martindale Road, St. Catharines, ON L2W 1A1	Birthdays  "In all your ways acknowledge him" (Prov. 3:6A) With joy and thankfulness we hope to celebrate the 80th birthday of our husband, father, grandfather and great-grandfather BRANT BYLSMA on Feb. 20, 1995, D.V. Come help us celebrate at an open house on Saturday, Feb. 18, 1995 , from 2-5 p.m. at Trillium Village, The Lounge, 400 Dominion St., Strathroy, Ont. Best wishes only Address: 400 Dominion St., Strathroy, ON N7G 3G8	Church News Christian Reformed Church Address change/change in service times: — All Nations CRC, Halifax, has a new address: 2535 Robie Street, Halifax, NS B3K 4N3, and is now holding its Sunday services at 9:30 a.m. and 7 p.m.		
	Look for Peter and Marja on Page 14.			

Classifieds

Job Opportunities	Job Opportunities	Job Opportunities	Job Opportunities	Miscellaneous
<p>SEEKING A PASTOR The congregation of the Rimbey Chr. Ref. Church, Rimbey, Alta., (29 families), is seeking a full-time pastor. Church profile is available. Please contact</p> <p>The Search Committee c/o Anco Buwalda Box 647 Rimbey, AB T0C 2J0 (403) 843-6152</p>	<p>Seeking a Pastor The Chr. Ref. Church, Collingwood, Ont., a vision-conscious, seeker-friendly church, seeks likeminded pastor to shepherd 55 families. Together we hope to establish a living relationship with Jesus Christ and exercise true discipleship by witnessing to and gathering in the lost. Church profile is available upon request. Please contact Linda Golby, R.R. #4, Stayner, ON L0M 1S0.</p> <p>Phone (705) 428-6243 or fax (905) 951-2098</p>	<p>Emmanuel Home, Edmonton, Alta. ADMINISTRATOR REQUIRED FULL-TIME POSITION The Board of Directors of the Christian Senior Citizens Homes Society of Northern Alberta is seeking an Administrator, who will provide leadership for the day to day operations of the Emmanuel Home. The successful applicant must have a degree/diploma or certificate in Geriatrics with a minimum of five years experience in a managerial position within the field of aging or equivalent combination of education and experience. This individual will foster a spirit of co-operation among residents, staff, Board of Directors, professional and community agencies. A job description is available upon request. Interested applicants must forward resume by March 15, 1995, in confidence, to the attention of:</p> <p>Trudy Wolhuis, staff committee c/o Emmanuel Home 13425-57 Street, Edmonton, AB T5A 2G1</p>	<p>TEACHER RECRUITMENT Abbotsford Christian School, Abbotsford, B.C. a parent-operated system, offers Christ-centred education from a Reformed perspective to students from various denominations in the Central Fraser Valley near Vancouver, B.C. Teachers committed to Jesus Christ and who qualify for B.C. Certification will be recruited for our three campuses. Contact the appropriate principal for further details.</p> <p>Clayburn Hills Campus (K-7) 3939 Old Clayburn Road R.R. #9 Stn. Main Abbotsford, BC V2S 6R7 Ed Noot, Principal</p> <p>Heritage Campus (K-7) 2884 Mission Highway Abbotsford, BC V2S 3Y2 Lloyd Den Boer, Principal</p> <p>Secondary Campus 35011 Old Clayburn Road Abbotsford, BC V2S 7L7 Dwight Moodie, Principal</p>	<p>Two possible openings in primary, one possible part-time itinerant intermediate position.</p> <p>French, assistant principal, possible Grade 6, possible music</p> <p>Four possible openings with combination of 3 or more of the following areas: Home Ec., Math, Bible PE, Athletic Director (one period plus stipend), Choral Music, English Counselling.</p>
<p>INTERIM PASTOR Rimbey Chr. Ref. Church, Rimbey, Alta., is seeking the services of a retired pastor (part-time) to help church council with pastoral care and leading of worship services. Please send letters of interest to:</p> <p>Anco Buwalda Box 647 Rimbey, AB T0C 2J0 (403) 843-6152</p>				
<p>Teachers</p>				
<p>HOUSTON, B.C.: The Houston Chr. School is an expanding school that needs to fill the following positions:</p> <ol style="list-style-type: none"> 1. Principal/Teacher 2. Grade 11 teacher with area specialisation in English/Social studies 3. Part-time Kindergarten teacher <p>Interested teachers are encouraged to contact the school.</p> <p>Houston Chr. School Doyle Smeens, Principal Box 237, Houston, BC V0J 1Z0 Phone: (604) 845-7736 Fax: (604) 845-7736</p>				
<p>HUDSON'S HOPE, B.C.: Maranatha Chr. Academy, an interdenominational school in the scenic Peace River District invites applications for two possible openings. One position is in the primary grades and one in the middle school grades. Preference will be given to candidates with experience who can teach any or all of French, Music, Maths and/or Science. Please respond to:</p> <p>Mr. Robert Duiker, Principal Maranatha Chr. Academy Box 239, Hudson's Hope, BC V0C 1V0 Phone: (604) 783-9420 Fax: (604) 783-9498</p>				
<p>For Rent</p>				
<p>For rent in Grimsby, Ont., one-bedroom apartment, private entrance, fridge and stove. Female or couple preferred. Call (905) 945-5867.</p>				
		<p>Miscellaneous</p>		
		<p>OUR RRSP's CONSIDER YOUR INVESTMENT RETURN, NOT JUST YOUR TAX RETURN. We've helped over half a million Canadians make the most of their RRSP's by providing the highest standard of personalized service in the industry. Why not find out what we can do for you?</p> <p>CALL US AT (519) 455-3724 or (1-800) 488-9817</p> <p> Tony Priamo  Clarence Weima IG Investors Group You're Worth More <small>Investment National Financial Services Inc.</small></p>		
			<p>SALEM CHRISTIAN MENTAL HEALTH ASSOCIATION immediately requires a PROMOTION-DEVELOPMENT CO-ORDINATOR for the Hamilton office</p> <p>This half-time position is for someone who is able to raise the awareness and profile of Salem and establish and maintain an adequate supporting constituency.</p> <p>Essential to the position are:</p> <ul style="list-style-type: none"> • language and communication skills • computer skills • ability to work independently <p>We offer a pleasant work environment, a competitive salary, and a travel allowance.</p> <p>Send application and resume to: Rev. A.Dreise, Salem Christian Mental Health Association 512-1 Young St., Hamilton, ON L9H 4Z1 Phone: (905) 528-0353 Fax (905) 528-3562</p>	
			<p>Change of Worship Times The First Christian Reformed Church, 661 Agnes Street, Victoria, B.C., will change its worship times to 10:00 a.m. and 6:30 p.m., effective March 5, 1995.</p>	

Classifieds

Teachers	Job Opportunities	Job Opportunities	Accommodation	Accommodation
<p>MAPLE RIDGE, B.C.: Haney-Pitt Meadows Chr. School is an inter-denominational school, currently presenting Christian education from Kindergarten to Grade 7. In September 1995 a Middle School concept will be implemented at which time Grade 8 will be added. We are now accepting applications for a definite Grade 8 teaching position as well as a possible intermediate position for the 1995/96 school year. Please send resumes to:</p> <p>Rod Berg, Principal Haney-Pitt Meadows Chr. School 12140 203 rd St. Maple Ridge, BC V2X 4V5 Telephone: (604) 465-4442</p>	<div><h2>DORDT COLLEGE</h2><p>FACULTY POSITIONS</p><p>Dordt College is seeking Christian academicians for openings beginning August 1995 in the following areas:</p><p>Agri-business: (possible opening) farm management, marketing, and applied agricultural economics Biology: (one-year position) genetics, microbiology, botany, and ecology Business Administration: management and marketing or other areas Chemistry: (possible opening) analytical, physical, and general chemistry Economics: introductory and upper level courses Engineering: electrical engineering Health, Physical Education, Recreation: exercise science, health, coaching theory, women's volleyball Social Work: (possible opening) Theatre Arts: (possible opening) directing and related courses</p><p>Qualified persons committed to a Reformed, biblical perspective and educational philosophy are encouraged to send a letter of interest and curriculum vitae to Dr. Rockne McCarthy; Dordt College; 498 Fourth Avenue NE; Sioux Center IA 51250-1697; phone: 712-722-6333; fax: 712-722-4496; e-mail: rockne@dordt.edu</p><p>Dordt College is an equal opportunity institution and encourages the nominations and candidacies of women and minorities.</p></div>	<div><h2>Ebenezer Villa</h2><p>Hamilton, Ontario</p><p>For Sale</p><h2>Life-Lease Unit</h2><p>Audio video hookup with Cornerstone Canadian Reformed Church. Beautiful 2-bedroom apartment on the first floor. Close to shopping and all amenities.</p><p>For further information contact:</p><p>(905) 385-3505</p></div>	<h2>Miscellaneous</h2> <div><h3>Ligonier Ministries Of Canada</h3><p>"The teaching fellowship of R.C. Sproul."</p><p>Ask customer service representatives for:</p><ul style="list-style-type: none">• Our 48-page 1995 Product Catalogue: <i>Ultimate Issues</i>.• Announcing <i>The New Geneva Study Bible</i> by over 45 Reformed scholars, including Sproul, Packer, Boice, Nicole and Waltke. Hard back - \$48; Bonded leather - \$78; Genuine leather - \$96 (in black, burgundy or navy). Note: Free sample pages will be supplied upon request.• Our award-winning monthly devotional <i>Table Talk</i> for just \$2.50 per month.• Our 1995 national conference series. <i>Upon This Rock: The Nature And Mission Of The Church</i>.• Our free, 90-question Christian Education Audit covering OT, NT, Theology, Church History.<p>Write, phone or fax us at: Ligonier Ministries of Canada 350 Speedvale Ave., W., Unit 11 Guelph, ON N1H 7M7 Phone : 1-800-563-3529 or Fax: 1-800-5-SPROUL</p></div>	
<p>Timothy Chr. School Toronto, Ont. has two possible TEACHING POSITIONS for the 1995-96 school year.</p> <p>Our school of 138 students and nine staff was established in 1958 and is situated in a northwest suburb of Metropolitan Toronto, known as Rexdale. If you are interested in being part of a team of dedicated teachers supported by a committed Christian community, we invite you to apply for this position. We look forward to assisting you use your talents and gifts in our school to help prepare God's children for service in His kingdom. Please send resumes or direct inquiries to:</p> <p>Coby Jonker, Principal 28 Elmhurst Drive Rexdale, ON M9W 2J5</p>	<div><h2>Calvin College</h2><p>The Education Department of Calvin College seeks candidates for a tenure-track faculty position in at least psychology of education, introduction to teaching, and elementary supervision. Responsibilities include teaching courses in these areas, advising students, supervising elementary student teachers, and providing leadership to surrounding school districts.</p><p>Qualifications include: 1) an earned doctorate (or ABD) in psychology of education or a closely related field; 2) K-12 classroom teaching experience (secondary experience is preferred); and 3) a scholarship agenda. Women and minority candidates are encouraged to apply.</p><p>Calvin is a Christian college within the Reformed tradition and is an equal employment opportunity employer. Interested applicants should forward a letter stating qualifications and vita to Gloria Goris Stronks, Staff Development Committee, Education Department, Calvin College, 3201 Burton, S.E., Grand Rapids, MI 49546.</p></div>	<h2>Miscellaneous</h2>		
<p><i>personalized</i> DUTCH DELFT BLUE style wall plaques</p> <div></div> <ul style="list-style-type: none">• birth • graduation• Dutch roots story• wedding (anniversary)• immigrant ships <p>ask for catalogue publishers of the Windmill your Dutch-English bi-weekly P.O. Box 313, Lynden, WA 98264 P.O. Bag 9033, Surrey, BC V3T 4X3 (604) 532-1733 fax (604) 532-1734</p>	<div><h2>STUDENT FINANCIAL AID</h2><p>The Student Fund Committee of Classis Huron of the Christian Reformed Church invites applications for Student Financial Aid in preparation for the ordained ministry in the Christian Reformed Church. Applications must be in before March 15, 1995. Contact:</p><p>Rev. Nathan Elgersma 42 Pentetangore Row Kincardine, ON N2Z 2N5</p></div>	<div><h2>Psalter Hymnals falling apart?</h2><p>Don't buy replacements, recycle them. We can rebind almost any book for a fraction of the cost of new, and the rebound books will last much longer than the original binding. Why not send us one of your church's hymnals or bibles and we will rebind it at no charge, just to show you how good your old books can look. Send your sample request on church letterhead with the item for binding.</p><p>Limit one sample per church. Normal price for quantities of five or more is \$5.65. We rebind and restore all types of books, including personal and family bibles.</p><div><h3>Wallaceburg Bookbinding</h3><p>1-800-214-BIND</p></div></div>		

Classifieds/Events

Miscellaneous

Miscellaneous

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Calendar of Events

Feb. 4, 10, 11 Students of London Distr. Chr. Secondary School present the play "I never saw another Butterfly," by Celeste Raspanti, at LDCSS, 24 Braeside Ave., London, Ont. Info.: (519) 455-4360.

Feb. 11 Second annual dinner/social/GST auction of the Can. Ref. Business Federation, at CRC, Ancaster, Ont. Info./registration: (905) 522-8602 or (905) 648-3503.

Feb. 8 Second annual "Church and the Law" seminar, 9 a.m.-4 p.m., Queensway Cathedral, 1536 The Queensway, Etobicoke, Ont. Last year more than 570 ministers and church leaders attended! The 1995 seminar is co-ordinated in conjunction with the Canadian Council of Christian Charities. Info. and registration: CCCC, Elmira, Ont. Phone: (519) 669-5137, fax: (519) 669-3291.

Feb. 17 Voice recital by Benita Wolters, 8 p.m., Redeemer College, Ancaster, Ont.

Feb. 17 "En-Route Day," at Redeemer College, Ancaster, Ont. High school students have an opportunity to discover RC. Info.: 1-800-263-6467, ext. 280.

Feb. 17-19 "Serving Christ in the Nineties" conference at Mt. Carmel Retreat Centre, Niagara Falls, Ont. Keynote speaker: Dr. Al Wolters. Theme: "Passing on the Reformed vision from one generation to the next." Info.: (905) 684-3991.

Feb. 18 Annual benefit (for "Telecare Brampton") concert by "The Canadian Orpheus Male Choir," 8 p.m., St. Paul's United Church, Brampton, Ont. Info.: (905) 459-8439.

Feb. 18 "Elegance with Organ and Brass," a concert featuring Dr. John Vandertuin (organ) and Dr. Henry Meredith (trumpet). At 8 p.m., St. Pius X Church, Waverly St., Brantford, Ont.

Feb. 21-March 2 Organ recitals by the Dutch organist Bert Koelwijn. All events start at 8 p.m. Feb. 21: Maranatha Can. RC, Surrey, B.C.; Feb. 22: Emmanuel Free RC, Abbotsford, B.C.; Feb. 24: West End CRC, Edmonton, Alta.; Feb. 27: CRC, Neerlandia, Alta.; Feb. 28: Can. RC, Coaldale, Alta.; March 2: Can. RC, Carman, Man.

Feb. 23 OACSS's "Mass Band Festival," 8 p.m., Jubilee Fellowship CRC, St. Catharines, Ont. Tickets: \$5 adults, \$3 students/seniors, \$12 family.

Feb. 24-25 "Marriage Preparation Seminar," at First CRC, Guelph, Ont. Info./registration: (519) 822-7720.

Feb. 25 "Meltdown!" - youth groups come to Redeemer College, Ancaster, Ont., for the 1995 Snolympics. Youth leaders are asked to register groups before Feb. 17 (1-800-263-6467, ext. 280).

March 11 The "Liberation Choir 1995" in concert, 7:30 p.m., St. Paul's Cathedral, 472 Richmond St., London, Ont. Info. and tickets: (519) 659-2907.

March 14-16 Fourth annual conference on contemporary issues at Westminster Theological Seminary, Philadelphia, PA. Speakers: Carl F.H. Henry, Charles Colson, Wesley Roberts and Peter Lillback. Info.: (215) 887-5511 or fax (215) 887-5404.

March 21 "Pipelines for God," a one-day Can. Ref. Business Fed. conference at Guelph, Ont. Speakers: Gary Ginter and Phil Geldart. Info.: (905) 522-8602.

March 25 Combined concert by "The Hosanna Choir" and the "Mattaniah Male Choir," directed by Herman Den Hollander, accompanied by Andre Knevel and John Vanderlaan, 7:30 p.m., First CRC, Hamilton, Ont. Info.: (905) 648-6585.

April 1-8 Concerts by the 200-voice "Liberation Choir 1995" (director: Willem van Suydam), just before the choir leaves for the Netherlands! Apr. 1: 7:30 p.m., Yorkminster Park Baptist Church, 1585 Yonge St., Toronto, Ont.; Apr. 8: 7:30 p.m., Central Presb. Church, 165 Charlton St. W., Hamilton, Ont. Info. and tickets: Toronto (416) 741-4815; Hamilton (905) 383-5856.

April 29/30 "And your daughters shall prophesy — celebrating our gift of voice," a conference of encouragement for women of the Chr. Ref. Church. Keynote address, workshops and worship. Location: CRC, Richmond Hill, Ont. Conference registrar: Janet Suk Roukema. Info.: (905) 451-8240.

CHRISTIAN COURIER needs TELEMARKETERS

Christian Courier's telemarketing campaign, started in 1994, continues. As of Dec. 31, 1994, 12 communities had been canvassed yielding a total of about 300 new subscribers! A warm thank you to all telemarketers who made this possible.

We need local volunteers all over Canada to conduct similar campaigns. It's too expensive to engage in telemarketing from St. Catharines. Key is: those who do the phoning must know the people in their community and must have a warm heart for CC! You can't beat the personal touch.

Don't let telemarketing scare you... it's a matter of simply phoning certain people between the hours of 5 and 7 p.m., for, say two or three evenings. We will supply you with a kit containing a) a computer printout of the subscribers in your area, and b) some simple instructions.

Christian Courier needs help! We simply need to expand our subscriber base. Please write, phone or fax me or Bert Witvoet. Thank you very much!
Stan de Jong, Business Manager.

Address: 4-261 Martindale Road, St. Catharines, ON L2W 1A1
 Phone: (905) 682-8311 Fax: (905) 682-8313

Anger in the church

These days no church communion is without dissent. In every denomination there are clashes between people who disagree with each other. The sad part is that so many Christians have not yet learned to disagree in a courteous, Christian manner.

Anglicans, too, have their disagreements (with respect to their Book of Alternative Services, homosexuality, etc.), but too often it is "destructive dissent." The editor of the Anglican Journal (Jan. 1995) found it necessary to address his readers as follows:

"There is a lot of anger in the Anglican Church these days. It is expressed in vitriolic and often personal language: it draws on stereotypes; it condemns without giving a hearing.

"It is directed particularly towards those who are perceived to be leaders among a group — whether a committee or an individual. It seems to arise from a sense of ownership which is understood as possessiveness. The focus may be the institution itself or a building; an issue or an ideology.

"The anger often arises from people who feel threatened because they are being asked to consider changing something for which they feel deep attachment.

"Arrogance is the means by which these angry people most often express themselves. It is the arrogance of people who say, 'Our way is the right way and there is something fundamentally wrong with those

who do not understand it.'

"This anger exists at all levels in the church. It is not dissent — something we all live with in our lives — it is destructive dissent. In parishes it can gather itself around a property, a priest's role, the conduct of services. In dioceses it is usually hidden, but it eats away parasitically at those against whom it is directed.

"Of course there is a place for anger in the spectrum of emotions. Jesus himself felt anger and expressed it; we often applaud 'righteous anger.' But anger can only be a way station for us, never a final destination. It can cleanse, but it can also poison and corrode. If we do not move on from anger, we die spiritually.

"In this New Year, let us resolve to save our anger for the injustices of this world and look at each other, not as enemies, but as fellow-voyagers."

The threshold of hope

Pope John Paul II has written a book that has become a bestseller in many countries: Crossing the Threshold of Hope (see review CC, Nov. 25). It presents papal answers to questions that would have been asked in an interview with him, planned for September 1993. The interview never materialized. But the pope gave his answers anyway, in writing. Harold Jantz, writing about the barriers between denominations (ChristianWeek, December 13), expressed his feelings as follows:

"Here, in 228 pages of writing, this peripatetic pope answers the questions of an Italian journalist about the existence of God, the divine sonship of Christ, the meaning of salvation history and whether salvation is necessary, and about what 'to save' means, what Christianity has to say to other religions like Islam, Buddhism or Judaism, and about a number of other questions. On page after page, I found myself affirmed and exhilarated by the extent to which it read like the faith I've been nurtured in.

"Yes, there were places where I disagree, but the agreements were vastly greater and more fundamental than the disagreements.

"What impressed me most about the book was how naturally and persuasively the pope used the Scriptures. One couldn't help but recognize a lifetime steeped in their language and truth. When one reads such a book the barriers toward Catholics which many of us in the evangelical or Protestant tradition have for so long nurtured begin to diminish.

In the Anglican Journal (Jan. 1995) Canon Gordon Baker reviewed the book:

"Not everyone will want to cross this threshold. Conservative Roman Catholics will welcome this publication and consider it timely in an age when the clay feet of secularism

and scientism have become visible and masses of people are feeling drawn into an abyss of personal fear and social helplessness."

"The strength of the presentation lies in the consistency of the author's own theological and philosophical thought. It is this consistency that will annoy and frustrate liberal Roman Catholics. Non-Romans will stumble over his reflections on the place of the papacy, the role of Mary and his interpretation of the church's self-understanding. However, there is something more which cannot be easily dismissed. Undergirding all he writes, one senses a tremendous trust in God and in God's salvation."

Church press

Jacob Kuntz

Christians in today's world

The following quotes do not come from the church press but from a recent article in The Globe and Mail entitled "A Christian in a post-Christian age." Written by Gordon Moir, it gives expression to the experience of many Christians today in the secular environment in which they live and work.

"It's a strange business, trying to live a Christian life in a post-Christian age. It wasn't so many years ago, in a more homogeneous Canadian society, that the non-churchgoer was seen as an outcast. The practising Christian of the '90s walks on a faith journey that closely resembles the halting steps taken by the first Christians of New Testament times. Thankfully, our modern journey does not include catacombs and hungry lions.

"Today's Christian may begin his Sunday by worshipping with a small but devoted band of fellow believers in an awkwardly spacious sanctuary. But after the post-sermon handshake with the minister and a bad cup of

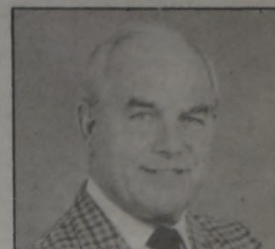
church-hall coffee, it's out into the real world and a Sunday as commerce-minded as every other day of the week. Filled with the spirit after an hour's worship, one may be tempted to follow the example of the Lord, who upset the tables of the moneychangers.

"The image of Christian-as-outcast continues with the living out of faith in the real world. 'How was your weekend?' is the standard question posed around the office coffee machines on the morning of the second day of the week. Mention that you were at church and the response will likely be, 'Wedding or funeral?'

"No, on Sunday I had to help with Communion and...."

"Church? YOU go to church?" replies your workmate with an incredulous expression, while others stare into coffee cups, muttering, 'Church. He

quotes



didn't seem the type.'

"Many older people are quite saddened to witness the decline of Christianity in modern Canadian life. In the past, when a bishop or a member of the clergy spoke up on an issue, people listened. Christian values were the values of the mainstream. Today, the Retail Council of Canada is a more powerful lobby than the Canadian Council of Churches. Older Christians are noticeably distressed to discover that they're now considered members of a cult.

"Actually, I find it refreshing to be part of a minority group. The pews may not be full, but at least I know that the people I share this half-empty building with on Sunday morning are there for a better reason than 'it's what you're supposed to do.'

"And besides, our new status as a minority group may qualify us for government grants."

A strong woman

In the Mennonite Reporter of Dec. 12 we found the story of a remarkable woman who, on Dec. 7, became 103 years old.

"Clara Snyder Schmidt usually cooks her own meals, but on Dec. 5 she went to her son Harold's home for a family dinner celebration, two days before her 103rd birthday. Schmidt still lives in her own home, about 500 feet from the farmhouse to which she moved when she married in 1918. She gets help with the cleaning from a homemaker for a few hours each week. After a farm accident took the life of her husband in 1934 she ran the farm during a depression in which many area farmers lost their property.

"Now she leaves managing

the farm to others, but she still tends her flower garden. She also writes many letters, is conversant on world affairs, reluctantly declined an invitation to a wedding in Germany this summer, and always studies the Sunday school lesson, said Harold Schmidt. She is a member at Shantz Mennonite Church where she has attended her entire life, although currently she attends only occasionally."

Jacob Kuntz is a retired pastor who lives in Brampton, Ont., where he works part-time in Holland Christian Homes.

News

Rwanda is starting to get back on its feet

Gordon Legge

KIHEBO DISPLACED PERSONS CAMP, Rwanda — "I want to go home," says 12-year-old Manuel Rivuzimbuville, who joined 373 other Rwandans as they began their journey home, participants in Operation Homeward, a United Nations program to transport people displaced by the recent civil war back to their villages and communities.

They climbed aboard the convoy in the centre of the Kihebo camp, 165 km southwest of Kigali where anywhere between 40,000 and 100,000 people are living.

The three-month war left as many as one million people dead, most of them victims of a deliberate genocidal plan by Hutu extremists to eliminate the Tutsi population. Two million refugees have fled the country and another one million have been displaced internally.

Since they became involved in September, Canadian peacekeepers have helped

transport more than 45,000 people from camps inside the country to their home towns.

Manuel, speaking Kinyarwanda which was translated with the help of an African translator, says he has neither a father or a mother and has lived from handouts during the past seven months.

Dressed in a tattered, old sports coat and shorts and with no possessions, he eagerly climbs aboard the Canadian military truck. With a grin as big as the Rwandan sky, he gestures to himself, turns an imaginary steering wheel and waves goodbye.

Five trucks, escorted by armored personnel carriers at the front and rear drive through a countryside that is returning to normal as crops of tea, maize, coffee, sorghum, casava, beans and bananas grow on steep terraces in the African sunshine.

Children sit on the street corners eating sugar cane; women dressed in bright scarves and wrap-around dresses

walk along carrying baskets of goods on their heads and babies on their backs; and shepherds tend goats and cattle in the fields.

Thumbs up

Everywhere people line the mountain road with many children waving and giving the thumbs up sign to the peacekeepers. For the soldiers it's a welcome sight.

Some 375 Canadians are here, mostly from bases in Kingston, Gaagetown, Petawawa and Montreal stationed here, some since July.

Among their humanitarian initiatives, the Canadians have treated more than 170,000 Rwandans at clinics around the country; immunized more than 60,000 people; helped set up a half dozen orphanages around the country where there are at least 40 orphanages, including 15 in Kigali.

Among its military activities, the Canadians have cleared almost 3,000 unexploded muni-

tions and launched mine awareness programs in many local communities, where many children are being permanently maimed after stepping on tiny, three-inch mines costing about \$4 each.

In the middle of last week, they searched two internal refugee camps, including Kihebo, confiscating more than 1,000 weapons, mostly machetes like those used in the massive genocide campaign during the war, and arrested 43 people.

The aim was to clear the camps of agitators threatening Rwandans attempting to return home.

Six months later

"It's pretty relaxed," said Lisa Falkingham, 24, a Kingston soldier, who came in with one of the first convoys earlier in the fall, when the camps were filled with tension.

At that time, when people climbed aboard a truck, troublemakers in the crowd

would draw a finger across their throat indicating that their relatives would be murdered if they returned home.

There was little evidence of that Monday, except by young children, undoubtedly imitating their parents.

As it stands, tension is high in refugee camps beyond the Rwandan borders.

In camps like Goma, on the Zaire-Rwanda border, Hutu extremists sing songs promising to be home by Christmas after overthrowing the new Rwanda government. Few think that's possible.

"Rwanda's starting to get back on its feet and sort itself out," says Price. "People have been through so much. But the government is in position and people want to get things going again."

"In six months, the country has come so far from the massacres. Rwandans have a mindset that they want to get things settled."

Family Coalition Party is asking to be noticed

Bert Witvoet

ST. CATHARINES, Ont. — "We're the only pro-life, pro-family political party on the Ontario scene," says Don Pennell. "All the other three parties are pro-abortion and pro-homosexual."



Don Pennell

Pennell is the leader of the Family Coalition Party of Ontario, and he's gearing up for this year's inevitable Ontario election. The New Democratic Party's mandate is running out and Premier Bob Rae is expected to call an election either

this spring or this fall.

The Family Coalition Party does not call itself a Christian party, but, says supporter Bill Andrews of Niagara-on-the-Lake, "it's a party based on Judeo-Christian values."

The party is not competing against the Christian Heritage Party or the Reform Party since both of these are federal parties. Family Coalition is strictly Ontario oriented and is up against the three major parties, the Liberals, the Progressive Conservatives and the New Democratic Party.

Abortion a matter of principle

Asked how they would have reacted had the Reform Party gone provincial, Pennell and Andrews answered that a significant difference between Reform and Family Coalition is that Reform is willing to put the question of abortion to a referendum.

Family Coalition makes its pro-life stance a matter of principle that no referendum would change.

"Each of our candidates must be pro-life and pro-family," says Pennell.

There are matters Family Coalition is willing to put to a referendum. One such issue is casino gambling. In a democracy you have to give freedom of choice, says Pennell, or you become a dictator.

But the party draws the line at abortion and euthanasia. "People have a right to destroy themselves, but they don't have the right to destroy someone else," says Pennell.

Less government, more freedom

Andrews and Pennell are quite down on the character of Canadian society. Christians can't claim to be the majority anymore, they say. "We have come down so far as a society that we can't stand up against casino gambling."

They want legislation such as pay equity and employment equity reconsidered so that a "better, non-confrontational economic climate" can be achieved which favors business investments.

The Family Coalition Party is in favor of a voucher system in education so that the grant can follow the student. They also want to eliminate public fund-

ing for special interest groups.

Another plank calls for an election if the government fails to meet the goal of 20 per cent deficit reduction per year.

Mainly rural support

Pennell has been the full-time leader of the party since 1987. Before that he sold optical equipment. The party has 6,000 members and is seeking to broaden its base. It hopes to run candidates in 100 of the 120 provincial ridings. So far more than 20 candidates have been declared.

The Family Coalition Party's main support is in rural and southwestern Ontario, in such counties as Huron, Bruce, Grey,

Middlesex, Essex, Kent and North Halton. Northern Ontario is too far flung for the party and its small budget, and Toronto and the other big cities are difficult for them to influence.

That's partly due to the impact of the big papers in these regions, feels Pennell. "The major papers won't touch us with a 10-foot pole," he says. "The small-town press will talk to us."

Over all, the Christian community has not reacted as well as the party had hoped. "They don't know about us," says Pennell. He hopes that will change between now and the upcoming election.

No known case, eh?

PROFESSOR: Although in modern English the double negative is usually taken to mean an affirmative, in many linguistic contexts the double negative is an intensified negative, as the double affirmative is always an intensified affirmative. There is no known case of a double affirmative being used as a negative.

STUDENT: Yeah, right.